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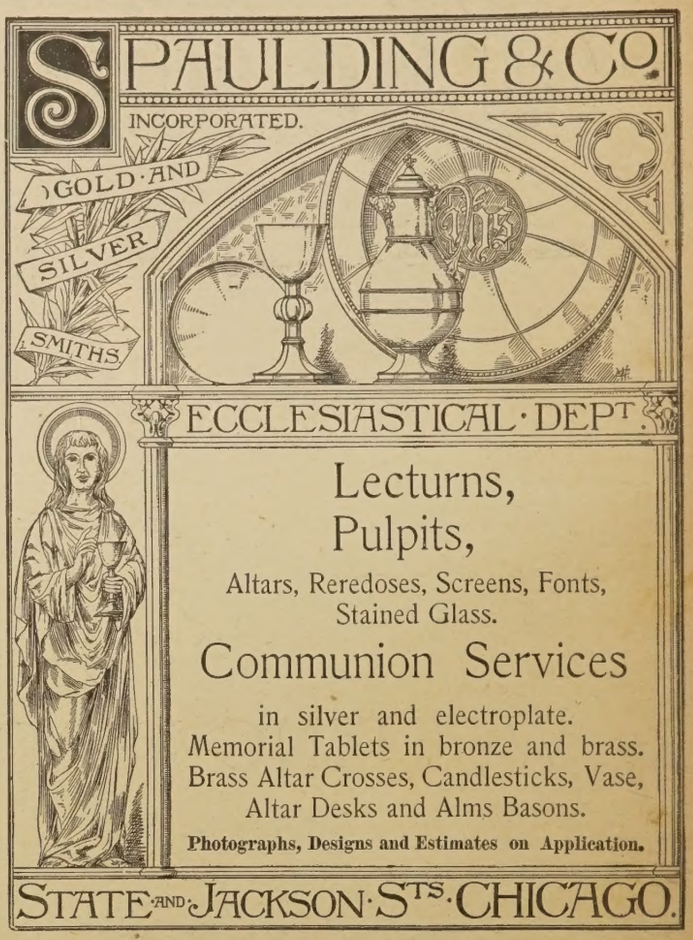

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The Living Church

Saturday, December 29, 1894

"As in Thy Sight"

BY MRS. J. D. H. BROWNE

As in Thy sight, O Lord,
So may I live!
Whatever life afford,
If Thou Thy presence give,
The stony places shall be smooth and plain,
And earthly loss, by patience hallowed, gain.

Dear Lord, as in Thy sight,
The long day through!
Then shall the task be light,
That else were hard to do,
And lonely hours pass swiftly, if so be
That I may feel Thee watching over me

So let me live, dear Lord,
As in Thy sight;
In thought and deed and word,
Humbly to seek the right;
Then, though so helpless, guided by Thine eye,
Bear each day's burden, as it passes by.

My Lord, as in Thy sight!
For unto Thee
Alike are dark and light,
And what seems dark to me,
Thou knowest to be best, that I may learn,
Thy love within the shadow to discern.

As in Thy sight, my King,
O let me die!
Thus death shall lose his sting,
The grave its victory.
The soul that sees Thee through the awful veil
Pain cannot vanquish, nor can fear assail.

Pomona, Cal.

News and Notes

WITH our first issue in the new year we shall commence a new serial story, "Ellen Alcott, a Tale of True Love," by Fannie Southgate, of Annapolis, Maryland, a writer who has not hitherto made an appearance in our columns, but whose story will, we believe, win for her many friends. In the same issue will also appear the first of a series of papers on Early Church History in England, by two sisters whose initials—K. F. J. and M. E. J.—will at once recall to our readers the instructive series on similar topics, which attracted unusual interest at the time they were published in THE LIVING CHURCH.

THE latest ornaments provided for St. Paul's Cathedral, London, are two immense candlesticks, in elaborate metal work, to hold the sanctuary lights. From the floor to the top of the candles is not far short of twelve feet. They are copies of famous originals at Ghent, to which a curious history attaches. Cardinal Wolsey, when in the hey-day of his power, set about preparing a sumptuous tomb for himself at St. George's, Windsor. Before it was complete Wolsey's fall came. The sarcophagus, of black marble, intended for the great cardinal, ultimately became the resting place of Nelson, in the crypt of St. Paul's. The four giant candelabra by Torrigiano, designed for the corners of Wolsey's sepulchre, were presented by Henry VIII. to St. Paul's. Being covered with gold leaf, they were valuable, and in the days of the Commonwealth were sold by Cromwell to the authorities at Ghent Cathedral, where they have remained ever since.

IT is often assumed that the Roman Church is on the increase in the United Kingdom. According to a Roman Catholic layman writing in *The Westminster Gazette*, the contrary appears to be the case. In 1841 there were 1,000,000 Roman Catholics in Great Britain, and 6,000,000 in Ireland, making a total of 7,000,000. In 1891, the British Roman Catholics had increased to 2,000,000, chiefly by Irish immigration, while the Irish Roman Catholics had decreased to 3,500,000, making a total for the United Kingdom of 5,500,000. These statistics show that in reality the Roman Catholics in the United Kingdom, as a whole, are now a million and a half less than they were fifty years ago. Meanwhile the population has increased by about 10,000,000. The Roman Catholics, therefore, are very far from holding their own. These years, it is to be noted, are the years of the Catholic revival which has been constantly charged with playing into the hands of Rome. In reality it has greatly strengthened the bulwarks of the Church against Rome. Cardinal Vaughan is quite aware of this, hence the special hostility which he displays against this movement.

A LARGE and beautiful memorial brass, recording the names of all the bishops who have ruled over the diocese in which Coventry has been placed, from the earliest times to the present day, has just been set up on the wall of the interior of the great tower of St. Michael's, Coventry. These historic lists are a good object lesson to the people, who are thus made to feel that their own Church is not a thing of yesterday. The brass is four feet eight inches long by three feet wide, and is one of the largest that has been placed in any church since the Reformation. The number of bishops is eighty-eight, and opposite the name of each is the date of consecration. The work will not be completed until after the consecration of the Bishop-designate, Canon Knox, which is set for Jan. 25th. Coventry was at first within the jurisdiction of the bishops of Mercia, then of Lichfield. From 1121 A.D. to 1188 it gave the name to the separate diocese of Coventry. Afterwards Lichfield was conjoined with it, the united diocese being entitled "Coventry and Lichfield." Afterwards, from the year 1661, the title was reversed, "Lichfield and Coventry." In 1836 Coventry was merged in the diocese of Worcester, and has so remained. In 1881 Dr. Bowlby was made suffragan to the Bishop of Worcester, taking his title from Coventry, and he is now succeeded by Canon Knox.

IT will be remembered that Lord Halifax some time ago addressed a letter to the Archbishop of Toledo in reference to the consecration of Cabrera. In this letter he disclaimed all sympathy with the proceedings of Archbishop Plunket in Spain, on the part of the large and influential section of the English "Catholic Church" represented by the Church Union, of which Lord Halifax himself is president. This was followed by a letter from Cardinal Vaughan, head of the Roman Mission in England, who took the line of warning the Archbishop of Toledo against Lord Halifax, insinuating that in calling the Church of England Catholic, he was presuming upon a foreigner's ignorance of ecclesiastical history. He also described Lord Halifax as the head of a "sect." The Archbishop of Toledo, however, appears to be satisfied with his knowledge of English affairs and not to be conscious that he had any particular need of the Cardinal's kind offices. In point of courtesy, his reply is in favorable contrast to the spirit displayed by the Cardinal. He disdains to adopt the idea that the president of the Church Union was in any way disingenuous. He probably knows that that is the last thing with which an English gentleman is to be charged. Further than this, he does not assume that the question of English Orders is settled, but leaves to experts the controversy between Canterbury and Rome. The English papers, naturally, draw attention to the marked difference in the tone of the two Roman dignitaries.

THE London Junior Clergy Missionary Association, in connection with the Society for the Propagation of the Gospel, recently held a very successful meeting. Exeter Hall was packed and an overflow meeting was held in the smaller hall below. The large meeting was presided over by the Bishop of London, supported by the Bishop of Peterborough and many well-known clergymen. The two Bishops made strong addresses, and among the other speakers were Canon Scott-Holland, the Rev. Dr. Smith, of the Chinese mission, Archdeacon Shaw, of Tokyo, and others. It was announced that a London school board teacher had volunteered for foreign missions. At the overflow meeting, the Bishop of Columbo presided, and some of the same speakers appeared together with several others. The occasion went off with great enthusiasm, and it was felt that much praise was due to the Association for its splendid efforts. It is hoped that by this means a revival of enthusiasm may be brought about in behalf of the venerable society, which of late years has appeared in danger of stagnation. A society with such a history as the S. P. G. needs only to be brought properly to the attention of the younger generation to obtain all the support it can possibly require. But in this busy age no institution, however praiseworthy its past record may be, can afford to rest on its oars.

BISHOP Graves, in *The Church in China*, tells a remarkable story of Chinese heroism. A poor Chinaman living near the bank of the river at Wuchang, heard a loud and agonizing cry for help from the next cottage to his own. Knowing the character of his neighbors, who were duck peddlers, he at once perceived that a murder was being perpetrated. To rush to the assistance of the victim would only have resulted in a second murder. On the other hand, to run off for assistance would have consumed valuable time. Quick as thought he threw a lighted taper into the midst of the bundles of reeds piled up around his house for fuel. In an instant all was in a blaze, the house as well as the reeds. This brought the villagers in crowds at once. In a few hurried words the poor man made his explanation, and the crowd rushed in and caught the murderers red-handed. They were chopping up the body of their victim and feeding him to the ducks. Of course they were at once seized and dragged to the house of the nearest magistrate. There is no long delay of justice in Chinese courts, and it was not many weeks before the criminals met their just doom. Meanwhile, the people far and wide were loud in praise of the man who gave the alarm at such cost to himself. "He was not only brave, and self-sacrificing," they said, "but most clever and ingenious in planning the capture."

IT is not generally known that there exists in France a body called the *Petite Eglise* which, while retaining all Catholic doctrine, has been out of communion with the Church for nearly a century. This is the remnant of those who, in 1801, refused to accept the concordat with the Pope, which virtually put an end to Gallicanism. Their bishops (if they ever possessed any) and their priests have long since died out, and since, unlike the English non-jurors, they made no attempt to perpetuate the succession, there remains only a body of lay people, who have for years had neither Church nor priest. There are said to be 10,000 to 15,000 of them, scattered in Dauphine, La Vendee, and elsewhere. It would be interesting to have more particulars about them than seem to be forthcoming at present: how they have contrived to maintain themselves, what is the character of their religious services, where and under what circumstances they hold their meetings, and what is their form of organization. It seems marvelous that, destitute of pastoral oversight, and excluded from the Sacraments, they have not either become extinct or become, in a more positive and tangible way, a sect. Hitherto they have held aloof from the Old Catholics, but it is now announced that they have invited M. Volet, Hyacinthe's successor in Paris, to come among them and administer Baptism. This seems to indicate the probability that they will ultimately join the Old Catholic ranks.

WHEN the late Mr. Froude was a student at Oxford, the controversy about faith and works ran high. An examiner asked a candidate in the schools what was the place of works? Not knowing the theological views of the questioner, he carefully and cautiously replied: "A few of them would do a man no harm."——A correspondent of *Church Bells* quotes a radical tradesman, who defended his practice of raising his prices to the well-to-do, by quoting the Apostolic words: "Charge them that are rich." A similar, but probably more sincere, misapplication of Scripture was made by an Irish Bible reader, who said that he had been kept from striking a ribald assailant by recalling St. Paul's words: "Lay hands suddenly on no man."——The death of Ferdinand de Lesseps, at the age of eighty-nine, closes a unique career. As the pro-

jector of one of the greatest pieces of engineering in the history of the world, he will always be remembered. The shadow that clouded the glory of his career is believed to have been due to failure to comprehend, owing to age, that he was the dupe of fraudulent speculations, from which he personally reaped no profit.———Recent discussions in a New York daily, in which the defense of suicide was allowed, have resulted in a great increase of that horrible crime in that part of the country in which the paper circulates. Is there no limit to the license of the press? May every interest of humanity be jeopardized in the name of "liberty?"———"No historical Church; no historical Christianity; no dogmatic Christianity; no Christianity at all"—those are the four steps which, the Bishop of Derry says, lead from faith to infidelity.———At a Scotch kirk near Balmoral, some articles contributed by the royal family to a bazaar were disposed of by *raffle!*———Bishop Wilmer, of Louisiana, it is said, talking with a Baptist minister, who insisted that there were several places in the Bible where immersion was unquestionably referred to, replied: "I recall two such instances where there can be no doubt as to the mode: one is where Pharaoh and his host were immersed in the sea, and the other where the Gadarene pigs were drowned."———An English working girl on an emigrant ship wrote this to her former mistress in England: "Dear Madam—I hope this finds you well as it leaves me. The ship is in the middle of the Red Sea, and it is fearfully hot. I am in a terrible state of melting all day long. But, honored madam, I know you will be pleased to hear that I am still a member of the Church of England."———The World's Fair Isabella coins are being pushed for sale in New York by the Board of Lady Managers. The first coin, the 400th, and others are on exhibition in a Broadway store, and a bid of $510 has been made for the first coin.———In his island home, Samoa, has died the English essayist and novelist, Robert Louis Stevenson. With a strongly imaginative mind he has fascinated many readers. "Dr. Jekyll and Mr. Hyde" will long keep his memory green.

The Board of Missions.

At its meeting, Dec. 11th, the Rt. Rev. Dr. Doane, vice-president, was in the chair; six bishops, 11 presbyters, and six laymen were in attendance.

A telegram was received during the meeting from the Presiding Bishop, informing the Board that the Rt. Rev. Dr. Barker had accepted his election as Missionary Bishop of the Jurisdiction of Olympia, and intimating that he intended to place a bishop in charge of the missionary jurisdiction of Western Colorado.

The last letter received from Alaska announced that the storms had so altered the coast line at Point Hope that it would be necessary next summer to remove our mission building 300 yards further inland, at considerable labor and expense, and asked that the appliances and materials for doing this work might be sent up on the next annual steamer, there being no timber (or suitable tools) on the ground.

A letter was submitted from Mr. James Pott, conveying resolutions of the New York Bible and Common Prayer Book Society presenting to the Board of Missions, for use in the chapel of the Church Missions House, a Cambridge Great Primer Imperial Quarto Bible, in two volumes. The Board by resolution directed the general secretary to make due acknowledgment of the gift and to express its thanks to the society.

Ten of the bishops having domestic missionary work under their jurisdiction communicated with the Board with regard to appointments, etc., and confirmatory action was taken where required.

A statement was received from the Rt. Rev. Dr. Schereschewsky that he had progressed with the translation of the Old and New Testaments into the book language of China to a point where it was necessary that he should have the assistance of a Chinese scholar in its transcription and that, according to his purpose all along, he now desired to return to China for the completion of the work, probably during the next summer. The Board was informed that the Archbishop of Canterbury had expressed the deepest interest in the matter and had appointed a committee of experts to examine the translation as soon as it should be in form. At the time of Dean Hoffman's interview with the Archbishop last summer, it was arranged that a similar committee should be appointed on behalf of our Board. The Society for Promoting Christian Knowledge is also interested and is ready to make a large appropriation towards the publication of this version when approved. The Board made preliminary arrangements for the traveling expenses of Bishop and Mrs. Schereschewsky.

Letters were at hand from Bishop Ferguson and several of his missionaries. The Bishop, in a letter, the substance of which was published in the December number of *The Spirit of Missions*, dwells upon the hindrance to Christian missions where missionaries of several boards are located in small communities. In connection with this, the following resolution was adopted:

Resolved, That this Board earnestly sympathizes with Bishop Ferguson in his deprecation of the overlapping of the missionary work, and requests him to exert his utmost influence to secure friendly action between the representatives in Cape Palmas of the different missionary boards with a view to avoiding interference with each other's work.

Letters were received from Bishop Holly concerning the 20th anniversary of his consecration to the episcopate, which appear in *The Spirit of Missions*. Reporting upon the building fund of the new church he said that a contribution of $1,000 had reduced his "emergency loan," which has been spoken of before, to $1,939. This is bearing interest at one and one-quarter per cent. per month, and he was hoping that further offerings would soon reach him that he might be relieved of it.

The officers of the Board were re-elected, and the Standing Committees for the coming year were duly chosen.

New York City

The sixth annual drill and reception of the Battalion of St. George's church took place Thursday, Dec. 27th. Representatives of the cadet corps from several regiments of militia took part. The affair was under the patronage of Mrs. J. Pierpont Morgan, Jr., Mrs. Lorillard Spencer, Mrs. Robert B. Minturn, Mrs. Henry S. Stearns, Mrs. Wm. H. Schieffelin, and other prominent ladies.

The bi-monthly meeting of the New York Churchman's Association was held Monday afternoon, Dec. 17th. About 40 of the clergy were present. The Rev. Joshua Kimber, associate secretary of the Board of Missions, read a paper on the foreign missions of the Church. The Rev. Dr. Hughes read a paper on "The scholastic missionaries," followed by an address by the Rev. Dr. Arthur Brooks on the subject, "Woman's work in connection with foreign missions." An informal discussion followed the papers and address.

The Church Hospital and Dispensary is making effort to increase its funds. The work of this institution is believed to be unique. Besides conducting a dispensary thoroughly equipped for practical working, and divided into departments over which specialists have supervision, it also provides for systematic visiting of the sick poor in their own homes by an adequate staff of physicians and surgeons. The home visiting department works directly in connection with the clergy of the city parishes, through a system of cards, by means of which the hospital staff is informed of all cases requiring their care. A corps of volunteer nurses is now in active service. Statements of visits in the dispensary and the home visiting departments for the year show a total in the dispensary of 6,239, and of home visits, 1,862, making a total of 8,101. A large number of our parishes in the city regularly avail themselves of the help and efficient co-operation of this important charity.

The Church Temperance Society has arranged, at considerable cost, to secure social statistics of certain centers in this city. Some $2,000 have been expended in the work; regular census-takers have been employed. The result in the first district examined (that around St. Augustine's chapel of Trinity parish) is startling. The district contains 19,191 families, all but a tenth of whom are Jews, or Italians, or Germans. The Jews are of the most ignorant and squalid class, mostly from Russia and Poland. Religiously the population is divided into 36,836 Romanists, of all nationalities; an almost equal number of Jews; 3 238 Churchmen, and 1,639 of Protestant bodies. There are 4,261 that may be classed as heathen, having no religious affiliation whatever. The spiritual needs are looked after by 17 places of worship of all kinds. The abject poverty of the people can be gathered from the fact that one-third of all these families live in "homes" consisting of two rooms only, for which the rental is about $8 a month. In one place, consisting of three small rooms, 15 persons are huddled together. No wonder there are 563 liquor shops in the district drawing annually $2,225,000 from this appalling pauperism; no wonder vice and crime flourish; no wonder there are, despite the efforts of Parkhurst and other reformers, 100,000 voters in the metropolis ready to sustain the most corrupt municipal administration known to the civilized world. It remains to be noted that this district is not an exceptional one, but that like conditions exist over a large portion of the great city.

Through the generosity of a number of wealthy Churchmen of this city there is soon to be established in Denver, Colo., an institution for the benefit of those who are suffering from consumption, or threatened with the disease. The patrons of the institution will live at trifling expense, and will enjoy the health-giving properties of the mountain air and pleasant surroundings, and at the same time be under the best medical treatment. The Rev. Frederick W. Oakes of All Saints' church, Denver, is the originator of the idea and has come to this city to secure the funds for founding the institution. His undertaking has met with a success that practically assures the immediate erection of the necessary buildings and the consummation of the entire scheme. The management of the home will devolve upon the Rev. Mr. Oakes. The aim is to secure for the many persons from all parts of the country, who annually seek Colorado for health, a place where those of limited means can have kindly and adequate care. The medical superintendent will be Dr. Samuel A. Fisk, a specialist in diseases of the lungs, a graduate of Yale college, and of the medical department of Harvard university. A lady of Grace church has given $18,000 for erecting the central building, which will be called Grace House; while a lady and gentleman of another influential parish contributed $15,000 for the construction of the house for women, to be called the Memorial House. Large sums have come from others, and a genuine interest has been shown in this movement of Christian philanthropy.

Periodically, attack is made in the public press on Trinity corporation, under one pretext or another. The only element of sameness in these attacks is that they represent Trinity church to be overwhelmingly rich, and hastily assume unworthy administration. Most of the attacks proceed from irresponsible newspaper reporters, who must needs make a living, and who seem to consider it fair game to create a periodical sensation about so distinguished a body as is the corporation of Trinity. It is true that Trinity is the richest ecclesiastical corporation in America, and one of the richest in the world. But it is also true that much the larger part of its property comes from old land grants, which bear long leases. The income from these leases is absurdly small in proportion to real values created by modern growth of the city, and in consequence of them, much is transacted on Trinity lands which is absolutely beyond the control of its corporation. In time, all this will be rectified, but meanwhile, men are apt to forget that a righteous lease of long ago, to which the church is legally bound, may be to-day in consequence of the astonishing development of the American metropolis, what the church is compelled to endure and cannot control. The latest attack on the corporation is one of the most unfair and abusive ever made, and yet has apparent qualification in certain investigations which a commission of the State is making into the condition of tenements in this city. So much of evil is associated with crowding of tenements in some parts of the city, that the press have jumped at anything seeming to involve Trinity in this evil, and, forgetful of its magnificent charities which make it the greatest protector and uplifter of poor in the metropolis, have taken an irresponsible reporter's inquisition against the church. The church with its usual dignity, has remained silent under attack, until justice called for a plain announcement of the truth. That truth is that old tenement buildings falling into the possession of the church by lapse of leases, are as fast as possible torn down. The policy of the parish is to spend $100,000 annually in such work.

Judge Truax on Monday, Dec. 17th, handed down a decision in the famous Fayerweather will contest. It means that the deed of gift formerly made by the executors, of $3,000,000, is invalid, and the smaller colleges as named in the will of the testator, are to be the beneficiaries. It will be remembered that Mr. Fayerweather was a merchant of this city, who died Nov. 15th, 1890, leaving an estate estimated to be worth nearly $7,000,000. He left a will and four codicils, the last having been signed only a few hours before his death. The will bestowed $2,195,000 upon various institutions. His wife and some distant relatives were his only heirs. The institutions mentioned in the will were Yale College, $300,000, Columbia College and Cornell, each $200,000, Williams, Amherst, Dartmouth, and a number of others, $100,000 each, several colleges $50,000 each; St. Luke's Hospital received $25,000, and other charitable institutions varying sums. The will provided that after the payment of all the bequests and legacies, the residue should be divided among the corporations named in the will, share and share alike. This residue was left to the executors to divide among the institutions. But the first codicil gave the residue to the executors absolutely, and to their heirs forever. After some later modifications, the fourth codicil signed just before death reaffirmed the gift of the residue to the executors absolutely. Contest was begun in the courts immediately on his death, and was mainly directed against the last codicil. This contest was compromised by the executors executing what was called a deed of gift under the provisions of which, the residuary estate was given away by them in accordance, it was said, with the wishes of Mr. Fayerweather expressed to them, in order to perpetuate his memory. By this deed of gift larger provision was made for the widow and kinsmen than the will specified, and a list of gifts was made to colleges and institutions far beyond the original bequests, greatly increasing the public interest in the settlement of the estate. Among the gifts affected by the deed, were $100,000 to Barnard College, connected with Columbia; $50,000 to Trinity College, Hartford. The rest of the residuary estate was then divided by the executors as follows: One part each to Yale, Columbia, Harvard, and Princeton Colleges, and a hospital; and five parts to the Woman's Hospital of this city. The gift to the latter institution was made for the purpose of securing the erection of a building to be

called the Fayerweather Pavillion. With the exception of this deed of gift, the contest was withdrawn, and the will and codicils admitted to probate. A few days before the death of Mrs. Fayerweather in July, 1892, a suit was begun by her to set aside the will of her husband. Upon her death this action was continued by her executors. Before this case could be disposed of, a new phase was entered on by the bringing of an action in the Supreme Court of the State, in the name of Dartmouth, Williams, Hamilton, and Amherst Colleges, and the University of Rochester, all of which received bequests under the original will, but did not participate in the distribution made by the executors of the residuary estate under the deed of trust, alleging that there was no absolute gift made to the executors by Mr. Fayerweather, but that the gift to them was impressed with a trust, to dispose of it among the institutions named in the will. The decision now rendered by Judge Truax is that the deed of gift is invalid, and must be set aside, and that the residue must be distributed among the colleges and institutions named in the will. The effect of this, if sustained, will be to deprive Trinity and Barnard of the gifts intended for them by the executors, and will cut off all the institutions provided for in the deed; but will vastly increase the amounts going to Columbia College, St. Luke's Hospital, and the beneficiaries of the will. It seems, however, that the contest, already one of the most famous in American annals, and closely holding public interest on account of the institutions involved, is far from ended. It is announced that it will be continued in the higher courts. The points rest upon intricate law questions in equity, and the final issue must remain for the present a matter of curiosity and uncertainty. Probably the most important and exhaustive presentation of the argument in favor of the lessening of the expense of funerals ever made in this city is embodied in the report. The committee chosen to consider the subject consisted of the Rev. Dr. Henry Mottet, rector of the church of the Holy Communion, William S. Boardman, and James E. Learned. After two years of study on the subject, the committee has completed its investigation.

The December meeting of the Archdeaconry of New York was begun, as usual, with celebration of the Blessed Sacrament. At the business session the Bishop presided. The relation of the Archdeaconry to the City Mission Society was considered. The Rev. Dr. Huntington presented a report advising that the archdeaconry take up work among the foreign populations of the city and for church extension. After much discussion it was arranged that a committee should seek understanding with the City Mission Society. The Ven. Archdeacon Tiffany, D. D., and the Rev. Drs. Harris and Greer were added to this committee. The Rev. Dr. Mottet presented a report on burial reform, which was commended by the Bishop with special heartiness, and has attracted such extended notice and interest in the city as to entitle it to be regarded among the most noteworthy matters ever brought before Churchmen of the diocese.

The recommendations of the Burial Reform Association are as follows:

First.—The exercise of economy and simplicity in everything appertaining to the funeral.

Second.—The use of plain hearses.

Third.—The disuse of crape, scarfs, feathers, velvet trappings, and the like.

Fourth.—The avoiding of all un-Christian and heathen emblems and the use of any floral decorations beyond a few cut flowers.

Fifth.—The discouraging of all eating and drinking in connection with funerals.

Sixth.—The discouraging of any but immediate members of the family from accompanying the body to the grave; but nothing in these rules and methods shall be considered as discouraging the attendance of persons at the grave in connection with the holding of religious services.

Seventh.—The dispelling of the idea that all club money or society money must be spent on the funeral.

Eighth.—The use of such materials for the coffin as rapidly decay after burial, and the disuse of the box in which it is commonly enclosed.

Ninth.—The early interment of the body in soil sufficient and suitable for its resolution to its ultimate elements.

Tenth.—The substitution of burial plots for family vaults.

Eleventh.—The encouragement, on sanitary grounds, of the removal, in crowded districts, of the body to a mortuary, instead of retaining it in rooms occupied by the living.

Twelfth.—The impressing upon officers of public charity and correction the claim of the poorest to proper and reverent burial.

The report then goes on to make a number of recommendations evolved from their own investigation. These recommendations are:

First.—The substitution of a simple garb of muslin or linen for dressing the dead, in place of clothing that might be of use to the living.

Second.—The use of a very light, soft wood coffin, for the reason that it will decay quickly; or else of the wicker coffins, which have found favor in England, and are now manufactured in this country.

Third.—Abandonment of the custom, once prevalent and even now not infrequent, of building brick and stone inclosures for coffins within graves.

Fourth.—That the rectors and vestries of churches should loan the use of some suitable places for mortuaries in connection with said churches, into which remains could be removed as quickly as possible after death.

Fifth.—That so far as possible the clergy shou'd make known the fact that the churches, and not the homes, are the proper places for the conduct of burial services, and that they offer the entirely free use of said churches for funerals.

Sixth.—That so far as they can they should secure places of burial in St. Michael's Cemetery, where a grave can be had for $4 for those unable to pay the $20 or $30 charged for single graves in large public cemeteries.

The report closes with the statement of the methods which may be used to reduce materially the cost of burials.

Copies of the report will be sent to all the clergy in the diocese, asking them to take part in a united effort to bring about a much-needed reform.

Philadelphia

By permission of the Sunday School Association, St. Matthew's church, Francisville, has been made one of the centres for the teaching of the Sunday school lessons, and all teachers as well as others interested in Sunday school work, have been invited to attend the lectures which are being given every Saturday afternoon at 4 o'clock, in the parish building, 18th st., north of Girard ave.

The annual report of the church of the Crucifixion has just been issued. During the year the rector, the Rev. Henry L. Phillips, has officiated every Sunday, except two. Sermons and addresses (assistants included), 397; Baptisms, 40; confirmed, 19; communicants, 290; marriages, 6; burials, 29; Sunday schools of the church and the two mission stations, officers and teachers, 33; scholars, 348. During the present year, and at the request of the Southwestern Convocation the rector has started a mission at 1131 Dorrance st., near 18th and Ellsworth sts., where services are held every Sunday with an average attendance of 50.

On the morning of the 3rd Sunday in Advent, the Rev. Arnold H. Hord was formally instituted by Bishop Whitaker as rector of Emmanuel church, Holmesburg, in the presence of a very large congregation. The Rev. Dr. D. C. Millett, the Rev. Dean Bartlett, and the Rev. H. A. Walton, took part in the service. Messrs. Henry B. Weed and R. F. Clay, churchwardens, presented the keys to the new rector, with the usual formula. The sermon was preached by the Bishop. There was special music by the choir. In the evening, the sermon was preached by the Rev. J. N. Blanchard, rector of St. James', where the Rev. Mr. Hord had been an assistant priest.

The commendation exercises of the Episcopal Academy were held at noon of Dec. 21st, in the chapel of the institution, which was handsomely decorated with palms, holly, and flowers. There were declamations by six of the pupils, followed by an amusing dialogue, "Shall our mothers vote?" in which 11 other students participated. After the singing of the *Adeste Fideles*, the headmaster, Dr. Wm. H. Klapp, read the names of 20 commended with the highest honor; 52 commended with honor; and 39 commended. An address was made by Bishop Whitaker, who also presented certificates to those commended with the highest honor.

The Southwest Convocation met on Monday afternoon, 17th inst., in the parish house of Holy Trinity church, the Rev. Dr. W. N. McVickar presiding. The Rev. Dr. C. Miel spoke of the work at the French church of St. Sauveur, and feelingly referred to the loss the mission had sustained by the decease of Mr. George M. Coates, rector's warden. The Rev. W. F. Ayer, in charge of the memorial chapel of the Holy Communion, reported that the congregations have been uniformly large. The attendance at the Sunday school on the previous day was over 400. The Rev. Henry L. Phillips reported an encouraging progress at St. Augustine's chapel, which has been in existence but six months. The average attendance at the services is 50. The condition of the colored people in that locality is not very satisfactory, as the boys cannot learn trades, and consequently a great many loiter around the street corners. A trade school has been opened at St. Augustine's, where shoemaking is taught. The Rev. Maurice L. Cowl reported the work at St. Elizabeth's as being very encouraging. A public missionary meeting was held in the evening at St. Augustine's chapel, when addresses were made by the Rev. George A. Latimer and the Hon. George D. McCreary.

On Sunday afternoon, 16th inst., there was a notab gathering at old Christ church, the occasion being the 6th annual service of the Sons of the Revolution, to commemorate the encampment of the American army at Valley Forge, 117 years ago. All the flags of America were displayed, illustrating the country's progress from the earliest colonial days to the present time. The services were very impressive, the music being noticeably fine. It was rendered by the choir of St. Mark's church, under the direction of Minton Pyne, organist of that church. A military character was given to the music by the addition of two French horns, a cornet, and a pair of drums. The service was shortened Evensong, full choral, the prayers being intoned by the Rev. G. Woolsey Hodge. The Rev. Dr. C. Ellis Stevens, rector, was also assisted by the Rev. Messrs. W. W. Silvester, S. T. D., S. E. Snively, M. D., and A. Elwyn, all of whom are lineal descendants of Revolutionary patriots, and by Bishop Whitaker. The *Magnificat* and *Nunc Dimittis* were superbly rendered, as also Handel's "Comfort ye, my people." The sermon was preached by the Rev. George William Douglass, of New York, who took as his text, Isaiah xxvi: 3, and his subject "Washington as a soldier and statesman." The presence, in full uniform, of Washington's body guard, the 1st City troop, lent impressiveness to the services. The Society of the Cincinnati, the military order of the Loyal Legion, the Society of the Colonial Wars and the Colonial Dames, were largely represented in the congregation.

Although the University of Pennsylvania is now but a secular institution, yet its foundations were laid by Churchmen, and it remained nominally under the control of the Church for a series of years. The Bishop of the diocese has always been a member of the Board of Trustees, and at this date the acting provost and vice-provost are Churchmen, the latter being also in Holy Orders. Mr. H. H. Houston, one of the trustees and a prominent Churchman, sometime ago announced his intention to erect a building for a students' hall as a memorial of his only son, Henry Howard Houston, Jr., and donated $100,000 for the purpose. The corner-stone of this edifice was laid on Thursday afternoon, Dec. 20th, by Bishop Whitaker, who also made the opening prayer on the occasion. Provost Harrison delivered a short address, and was followed by J. Vaughan Merrick, Esq. who stated that the growth of the University during the past 26 years had been marvellous; there had been an increase in the faculties from 37 to 237 professors, and in the students, from 660 to nearly 2,400, making the university in point of numbers rank next to Harvard. The Rev. Dr. T. S. Rumney, of St. Peter's church, Germantown, of which Mr. Houston is rector's warden, in a short address spoke in high terms of the object for which the building is to be erected, and eulogized the Christian life and example of the young man in whose memory 'Houston Hall" is to be built. Bishop Whitaker struck the stone three times as he invoked God's blessing in the name of the Father and of the Son and of the Holy Ghost, adding thereto the benediction of peace.

Diocesan News

Massachusetts

William Lawrence, S. DD., Bishop

FEBRUARY.

2. Evening, St. Thomas', Methuen.
3. A. M., Grace, Lawrence; P. M., St. Paul's, North Andover; evening, St. John's, Lawrence.
5. Worcester Archdeaconry.
10. Boston: A. M., Messiah; evening, St. Stephen's.
15. Evening, St. Anne's, Boston (Dorchester).
17. A. M., St. Paul's, Malden; P. M., Trinity, Melrose; evening, Christ church, Andover.
20. St. John's, Framingham.
22. Evening, St. Peter's, Beverley.
27. Evening, All Saints', Worcester.

MARCH.

3. A. M., Christ church, Boston; P. M., St. Paul's, Brookline evening, St. Matthew's, Boston (South).
6. Evening, Epiphany, Winchester.
9. Evening, St. John's, Wilkinsonville.
10. Worcester: A. M., St. John's; P. M., St. Matthew's; evening, St. Mark's.
13. Evening, St. John's, Boston (Highlands).
15. Evening, St. Margaret's, Boston (Brighton).
17. A. M., Grace, Newton; P. M, Trinity, Newton (Centre); evening, St. Paul's, Newton (Highlands).
20. Evening, St. Mark's, Southborough.
22. Evening, St. Paul's, Dedham.
24. A. M., St. John's, Boston (Charlestown); P. M., Emmanuel, Boston; evening, St. Thomas', Taunton.
27. Evening, St. Luke's, Chelsea.
29. P. M., St. John's, Groton.
31. A. M., Our Saviour, Longwood; P. M., Advent, Boston; evening, Holy Trinity, Marlborough.

APRIL.

3. St. John's, Winthrop.
5. Evening, All Saints', Boston (Dorchester).
7. A. M., St. James', Boston (Roxbury); P. M., St. Paul's, Boston; evening, St. Paul's, Brocton.
8. Evening, Christ church, Quincy.
9. Evening, St. Peter's, Cambridge.
10. Evening, Messiah, Newton (Auburndale).
11. Evening, Grace, Medford.
13. P. M., Trinity, Boston.
14. Evening, St. John the Evangelist's, Boston.

BOSTON.—St. Matthew's church, by its recent fair, raised $500 for its current expenses.

St. John's, Roxbury, was able to add over $600 to the liquidation of its debt, by a fair.

The Rev. A. F. Washburn, who has resigned the charge of the church of the Redeemer, in the peninsular district of Boston, has for over 14 years carried on an excellent charitable work. His kindness and devotion to the poor, his unceasing industry in promoting many projects in the interests of the Church, endear his name to the community.

He has been obliged to spend the winter in the South, and his restoration to health is earnestly prayed for by his former parishioners.

Trinity church, Van Deusen, keeps on improving, under the energetic rectorship of the Rev. Francis A. Foxcroft. It is located in a quiet village of Berkshire, and is distanced about two miles from the thriving town of Great Barrington. Since the closing up of the iron industry, many reverses have come, but the few parishioners have worked hard, and the time is not far away when the parish may relinquish the aid from the diocesan Board of Missions. An endowment fund would be a great blessing, and it is hoped the rector will be encouraged in his efforts in this direction.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The late William H. Turner, left to Christ church, Norfolk, the little church situated at the corner of Calvert and Wide sts., which is known as Emmanuel chapel. For a good many years back the congregation has been most faithfully served by Mr. J. E. Wales, as lay reader. The musical portion of the services are rendered by a vested choir, this being the only vested choir in this diocese.

A society to be known as the Missionary Society of Norfolk County has been formed. Its first annual public meeting will be held in St. Luke's church, Norfolk, Jan. 6th. It includes not only the four churches of Norfolk, but the two in Berkeley, the two in Portsmouth, and one in the county. The purpose is to do local missionary work by employing a missionary.

The Rev. A. B. Tizzard, who has been the rector of Manakin church, Powhatan Co., since he was ordained priest in 1847, is making an appeal to aid in the re-erection of this old church. This church was originally built by the Huguenots, and is nearly 200 years old. It has become very dilapidated for want of repairs.

Dec. 16th, the magnificent window which had been placed in Grace church, Petersburg, by the congregation, as a memorial of the late Rev. Churchill Gibson, D. D., who had been for 50 years the rector of this parish, was unveiled. The design is the Ascension, from the painting by Hoffman. The window is in the rear of the chancel, and is 15 feet high by 9¾ broad, and is all glass, there being no mullions. At the bottom is the inscription: "I ascend unto My Father, and to your Father," and on a copper plate below, the following:

This window is erected to the glory of God, and in memory of the Rev. Churchill Jones Gibson, D. D., the founder and for more than 50 years the beloved rector of this church: ordained, December, 1841. He showed forth the teachings of his ascended Lord and Saviour, with the simplicity, purity, and power of the early primitive Church. Natus, Oct. 29, 1819. Obit. Oct. 31, 1892.

The address was made by the Rev. Thomas Spencer. The window is the work of the Artistic Glass Co., of Cincinnati, and cost about $1,000.

Dec. 9th, Bishop Randolph visited St. Luke's church, Courtland, in the morning, preached to an overcrowded congregation, and confirmed a class of four candidates; in the evening he visited Emmanuel church, Franklin, preached, and confirmed two.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

On Dec. 9th, Bishop Newton visited St. Paul's church, Haymarket, and confirmed a class of 29 persons, nearly all of whom were adults and males. Last July the rector presented a class of 35, and in the following October another class of 15, thus adding within a few months 79 communicants to a parish which had previously numbered a little over 100.

Dec. 11th, the Bishop visited Langley and confirmed a class of 15, and the following night he visited Bailey's Cross Roads, and confirmed a class of 10. With these, the Bishop will have confirmed since last May, 550 candidates in 150 visitations.

The rector and vestry of Monumental church, Richmond, are arranging to introduce in that church a vested choir, the first of this character that has ever been known in the diocese. The chancel platform has been extended further into the church to make room for the choir stalls. The organ has been removed from the gallery over the front entrance, where it has stood for 50 years, to the left of the chancel where a chamber was provided for it, by breaking through the wall between the church and the Sunday school room.

Dec. 10th, Bishop Newton visited St. James' church, Leesburg, and confirmed a class of 25, of whom 16 were young men. The Bishop preached an able and instructive sermon, and after the Confirmation made an earnest appeal to the members of the church to guide those just confirmed by their example up to the true standard of Christian lives. The Bishop confirmed a class of eight in this church last September.

The fall meeting of the Rappahannock Valley Convocation was held in St. Peter's church, Westmoreland, commencing Nov. 13th, lasting three days. Each day there was held a devotional service at 10:30 A. M., with Morning Prayer at 11:30 A. M., a business meeting in the afternoon, and service at 7:30 P. M. The congregations were good, especially at night. Nov. 14th, there was a missionary meeting at which an excellent address on foreign missions was given by the Rev. J. H. Birckhead, and an address on diocesan missions by Dr. Powers. The reports from the several parishes were particularly interesting on account of new and encouraging missions which had been started by the rectors.

A lectureship, similar to the Bampton lectures at Oxford University, England, has been founded by the faculty of the Virginia Theological Seminary, Alexandria, by means of a gift from Mr. George A. Reinicker, of Baltimore. There will be eight lectures in the course each year. The lecturers to be selected by the faculty of the seminary, and may be either clergymen or laymen of this country, or foreign, and not necessarily of the Episcopal Church. The first of the course will be delivered by Bishop Randolph in Whittle Hall, Jan. 22, 1895.

The health of the Rev. G. C. Abbitt, rector of St. Mark's church, Richmond, has so much improved after an illness of three months, which nearly proved fatal, that he is expected to officiate in his church on Christmas Day.

Bishop Williams, of Japan, who has been spending the past year with his relatives in his native city of Richmond, sailed a few days ago from San Francisco, in the steamer "Oceanic," for Japan.

Maryland

William Paret, D.D., LL.D., Bishop

The committee appointed by the last diocesan convention to make arrangements for the celebration of the 10th anniversary of the consecration of the Bishop, has adopted the following programme for Tuesday, Jan. 8, 1895: Anniversary service, 11 A. M., St. Paul's church, Baltimore; the Holy Communion. Addresses by the Bishop of Delaware, the Bishop of Maryland, the president of the Standing Committee, and the chairman of the Board of Missions. Complimentary dinner, 2:30 P. M., Rennert Hotel. Public reception 8 to 10 P. M., Hazazer's Hall, 111 Franklin st., West.

BALTIMORE.—Trinity church chapter of the Brotherhood of St. Andrew has opened a free reading room for boys and young men. The room is large and well lighted. A large collection of books, many games, and various devices for amusement are to be found there.

The Rev. Carl Grammer, son of the Rev. Julius E. Grammer, D. D., rector of Trinity church, will resume his position in the Theological Seminary, near Alexandria, Va., about Jan. 8, 1895.

The Rev. William A. Henderson, the new assistant rector of the church of the Ascension, the Rev. Charles C. Griffith, rector, entered upon his new duties Sunday, Dec. 16th.

Bishop Paret confirmed a class of 13 at All Saints' church, Sunday morning, Dec. 16. At night he preached at the church of St. Michael and All Angels.

The annual meeting of the King's Daughters and Sons of Maryland, was held Tuesday, Dec. 18th, at the church of the Ascension, Mrs. John T. Mason, State secretary, presiding. Nearly all the circles in the city were represented by delegates, together with circles in Rockville, Belair, Lutherville, Upper Marlboro', Port Deposit, and Mt. Washington. The reports submitted to the meeting showed that a lively interest is being taken in the Silver Cross Home for Epileptics, which the King's Daughters and Sons have established at Port Deposit, Md. It is the only institution of its kind in the State, and has seven inmates in charge of a matron and a trained nurse. It was given, together with the ground on which it stands, by Mrs. Woodward Abrahams, of Baltimore. The home was dedicated Saturday, Oct. 20th. Addresses were made at the meeting by Mrs. Frank D. Watkins, Mrs. Louis Stowe, and Mrs. T. M. Dukehart, who described the work of the Locust Point mission. The meeting was followed by a tea from 7 to 9 o'clock.

WASHINGTON, D. C.—The local chapters of the Brotherhood of St. Andrew held a meeting on St. Andrew's Day. There was a service in St. John's church, which was conducted by the Rev. Mackay-Smith, assisted by the Rev. S.R. Wood. Dr. Mackay-Smith delivered an address. A meeting followed in St. John's parish hall, presided over by the president of the local council, B. F. Pierce. An address on chapter officers was made by A. K. Parris, of St. John's church, Georgetown, the subject being further developed by Messrs. H. C. Hartman, John T. Paret, and others. "Brotherhood work" was discussed by Mr. G. W. Salter, of St. John's, Washington; and "Chapter work and the relation of its work to the rector and the parish," was the subject of a talk by the Rev. A. M. Hilliker. "The social council" was discussed by Mr. H. C. Turnbull, of Trinity parish, Towson. This discussion was also entered into by Mr. H. Babcock, of Boston, Mass., and Mr. J. H. Gibbons, of Christ church, East Washington. There was a large attendance, it being the first celebration of St. Andrew's Day in Washington.

The roof of the new St. Andrew's church is now being put on by workmen, and it is expected the new edifice will be ready for occupancy by the latter part of January or the first of February.

The new club house of the Workingmen's Club, an organization inaugurated some ten years ago by the parish of St. John's church, was formally opened Tuesday evening, Dec. 11th. Although organized under the auspices of, and mainly supported by contributions from, the parishioners of St. John's church, the doors of the club are open to the Protestant and the Catholic, heretics and infidels alike. A well-filled library is provided for the entertainment of the members, billiard tables, chess, and checkers, and also cards. Now for the first time in its history the club occupies an entire house, the large, old-fashioned, but commodious and well arranged building at 2105 Pennsylvania ave. The opening exercises were held in the large, double parlors of the old mansion. About 100 of the club members and their friends were present. The Rev. Dr. Mackay-Smith welcomed them in a neat address, congratulating them upon accession to the new club house. Other speakers were Gen. Curtis, Judge Hagner, and Mr. G. W. Salter. The present membership of the club is 75. At the conclusion of the addresses the members of the club were invited to the upper floor, where a delightful collation was enjoyed.

GREEN SPRING VALLEY.—Ladies are raising funds for a new church, to be known as All Hallows'. Already $2,400 has been raised. They have been assured that if they succeed in raising $2,500, another $2,500 will be given them. It was the intention at first to build the church partly of stone and partly frame, the cost not to exceed $3,500. If, however, $5,000 is secured, it will probably be built altogether of stone.

GEORGETOWN, D. C.—The parsonage fund of Grace church has been increased to the amount of $400 recently, through contributions of Messrs. John Marbury and Geo. T. Dunlop, the former giving $300 and the latter $100.

WEST ARLINGTON.—The corner-stone of the new church of the Transfiguration was laid on Wednesday, Dec. 12th, by the Rev. William Rollins Webb, the rector. The address was made by the Rev. William R. Turner. The Rev. Messrs. Wm. H. H. Powers, and Joseph Fletcher, assisted in the services. Ground was broken for the church last August. It will be built of McDonogh stone, and will seat 100 persons.

GLEN BURNIE.—Bishop Paret recently visited the chapel and confirmed a class of seven persons. The chancel was beautifully and appropriately decorated with fruit and flowers.

DORSEY.—Trinity church has recently undergone improvements costing $2,000. It has two memorial windows and is soon to have another put in. The present two are in memory of James R. Birckhead and William Mackintosh. The third will be for the deceased wife of Bishop Dudley, of Kentucky, who was a sister of Mrs. Gardner, the wife of the rector, the Rev. W. F. Gardner. The vestry of the church recently gave an entertainment. The proceeds amounted to $75, and will be applied to enlarging the rectory.

UPPER MARLBOROUGH.—Mr. John T. Neal, who took an active interest in the affairs of Trinity church, of which he was a member, vestryman, and also treasurer as long as his health permitted, died Monday, Nov. 26th. His funeral took place from Trinity church, the vestry acting as pallbearers. At a meeting of the vestry of Trinity church, held recently, resolutions of regret and esteem were unanimously adopted, and ordered to be entered upon the minutes of the vestry.

ARLINGTON.—A handsome new church, to cost $10,000 with the furnishings complete, is about to be erected near the W. M. R. R. station in West Arlington. It will be a gothic structure, and the dimensions of the main portion will be 76x24 feet. The chancel is to the east, and flanking the main building near the chancel end are apartments for the vestry and choir respectively. The vestry room on the north is 21x10½ feet, the choir wing, on the south, being 21x14 feet, the difference in dimensions arising from an interior staircase leading from the Sunday school room below. The tower will be 60 feet in height, and surmounted by a four-foot gilded cross, and the distance from foundation to comb, 36 feet. The greatest interior height of the nave will be 25½ feet. The Sunday school will have a nine-foot ceiling. The nave will be lighted by four lower and three upper windows on each side, with one of larger and handsomer design in each gable. The windows will be of the finest cathedral glass. The material of the new edifice will be native granite, and the roof of Peach Bottom slate. The interior will be finished in oak. The building site is upon a lot 150 feet square. The Rev. William Rollins Webb, who has been conducting a mission at West Arlington for some time, will be rector of the new church.

BROOKLAND.—The 1st Sunday in Advent, interesting services were held in St. Clement's, the infant mission of ancient Rock Creek church. At the conclusion, the congregation was invited to take into consideration the acceptance of a lot as a gift to the mission for the erection of a place for worship, by Major and Mrs. Green Clay Goodloe. A series of resolutions gratefully acknowledging and accepting the gift, were adopted. The lot occupies a beau-

tiful and commanding situation on Concord st., near 13th. Steps were taken to immediately commence the erection of a church, and a building committee was appointed; $922 is on hand with which to begin operations, and the lot will be cleared without any outlay of cash.

Southern Ohio

Boyd Vincent, D.D., Bishop

At St. Luke's church, Cincinnati, on the evening of Dec. 7th, two classes were confirmed by Bishop Vincent. The first was presented by the Rev. Wm. H. Burbank, the rector, and consisted of 13 persons. The second class, numbering 8, were from St. Andrew's mission for colored people, and were presented by Archdeacon Edwards. This was the first class of colored people ever confirmed in the city, and is the result of the work lately started by the Archdeacon.

Sunday, Dec. 9th, was the 25th anniversary of the rectorship of the Rev. Peter Tinsley, D.D., of the church of the Advent, Cincinnati. The event was duly observed on the following Wednesday by a short service in the church, with an address by the Rev. A. F. Blake, who has been rector of a neighboring parish for 27 years. After the service the congregation adjourned to the parish house to partake of refreshments. The parish house was beautifully trimmed with cut flowers and potted plants. The Dr. was the recipient of many very handsome presents, not the least of which was a check for $675. Bishop Leonard, of Nevada, and Bishop Knickerbacker, of Indiana, were present to offer their congratulations. Owing to a previous engagement Bishop Vincent was unable to attend.

An innovation has been introduced at Addyston, in the services on Wednesday evening, in the way of a magic lantern, and it is proving exceedingly popular, as is shown by the increased attendance. The Rev. J. de B. Kaye uses it as an aid in impressing the events as recorded in the Gospels and Acts of the Apostles, on the mind of the worshipers. Besides the pictures, the Creed, Lord's Prayer, versicles, and hymns, are depicted on the sheet, and the result is a very hearty service. The good effects of Mr. Kaye's work have not been confined to this service, as the sewing school has increased, the Sunday school is larger than ever, and there is an excellent attendance on the Sunday afternoons, which had heretofore been a failure as far as getting the people out.

The Year Book of Calvary church, Cincinnati, has been issued, and shows a most excellent year's work. Especially is that the case in regard to the different parish organizations. The Helping Hand Society reports receipts of $817.25; Home Society, $942.97; Mother's Meeting, $157.04. During the year a handsome new chancel has been built at a cost of $6,500. The church property is now worth $85,000. The total contributions were $17 625.19, of which amount $3 423 was given for memorial and thank offerings, and $1,631.24 was given for missions.

Through the generosity of a member of the church of Our Saviour, Cincinnati, the chancel has been very beautifully frescoed.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Confirmations reported: St. Mary's, Warwick, 3; St. Mark's Honeybrook, 5; St. John's, Concord, 3; St. Luke's, Chadd's Ford, 1: St. Mary's, Ardmore, 13; St. Asaph's, Bala, 19.

CHESTER.—St. Paul's church, the Rev. F. M. Taitt, rector, has just received a white altar cloth, and a handsome chalice veil, which was embroidered abroad. They are the gifts of Mrs. T. J. Leiper.

ITHAN.—A neat, frame chapel, 20x36 feet, has been begun at this locality, the men connected with the mission having dug the excavations necessary for the foundations. It will cost about $700, exclusive of furnishings. This is a mission of St. Martin's church, Radnor, the Rev. W. S. Baer, rector.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

One of the churches most successfully administered under the free Church system is St. Mary's, Brooklyn, the Rev. W. W. Bellinger, rector. It raised for all objects during the past year, over $37,000. Its well trained vested choir, under the leadership of Mr. H. G. Eskuche; its Sunday school of over 400 members; its daily parish school, giving instruction to 28; its girls' industrial school with 35 pupils, and its 10 other guilds and societies, attest the vigor and variety of its parish life. At a recent meeting of the Young Men's Guild, 120 men of the parish assembled to meet the rector by his special invitation. A feature of the meetings of this guild is the reading of a paper by one of the members on a subject of current interest, followed by a discussion.

By the annexation of Flatbush to Brooklyn, St. Paul's church, the Rev. T. G. Jackson, rector, has become a parish of the city. A building on Caton ave. has lately been rented for a parish house, 15 persons uniting to pay the rent. This is a temporary arrangement, the purpose being to erect an edifice especially designed to accommodate parochial societies. Among the organizations is St. Anna's chapter of the guild, of which the rector's wife is president, through whose efforts valuable aid has been rendered to the poor and to the various departments of missions in the church. Belonging to St. Paul's as its chapel, is the church of the Holy Apostles, situated in a quarter known as Windsor Terrace. It was built by the generous gifts of the rector and some of his parishioners, and is in charge of the Rev. G. F. G. Hoyt. It has a large Sunday school, and other organizations and promises soon to become a vigorous parish.

The Year Book of another great free parish, St. Ann's, is out. The rector, the Rev. R. F. Alsop, D.D., archdeacon, is assisted by the Rev. Messrs. W. McCormack, and E. P. Miller, and by Miss H. L. Kirchkoff, parish visitor. The contributions for the year were $33,067.86, of which about $7,000 came in envelopes from 400 contributors. There are 1,300 communicants. There is difficulty in securing a general use of the envelope system. There are 16 parish societies, including the large vested choir led by W. H. Hall, and the Sunday school which has a membership of over 600. Effort has begun toward the endowment of the parish and the securing of a parish house, both of which objects are vitally connected with the future growth and usefulness of St. Ann's.

QUEENS.—The corner-stone of the new church of St. Joseph's mission was laid Nov. 28th by the Very Rev. the Dean of the cathedral, assisted by the Rev. Joseph H. Ivie, the minister in charge. The address was made by the Rev. George R. Van De Water, D.D., who held his first service as a lay reader at this mission. The mission has had a varied and somewhat trying history. It was begun by the Rev. Thomas Cook, then in charge of Grace church, Jamaica; a small church was bought from the Methodists, and there being a number of Church families residing in the neighborhood, the mission gave promise of good work and success. When the Rev. Mr. Cook left Jamaica, the mission passed into the hands of the Brotherhood of St. George's church, Flushing, who maintained regular services, with the assistance of lay readers; and among these was the Hon. L. Bradford Prince, now Governor of New Mexico, then a resident of Flushing, and an active member of the Brotherhood. After the establishment of the cathedral, the mission passed under its control, but on the account of the death and removal of prominent members, and the very slow growth of the community, it has fallen short of its early promises. It is only within the last few months that brighter prospects have dawned. The present mission property has been sold, and a plot containing over 14 city lots in a desirable location has been bought and paid for, plans have been adopted for a small but very attractive church, and progress is already made in its construction. Under the energetic and very acceptable ministrations of the Rev. Joseph H. Ivie the attendance has doubled, and a new and active interest has been awakened; and with the occupancy of the new location and church, great progress in the work and usefulness of the mission is confidently anticipated.

Connecticut

John Williams, D. D., LL.D., Bishop

Valuable statistics of the Church in this diocese: 206 clergy, including one bishop; 187 presbyters and 18 deacons; 204 churches and chapels, with 29,324 communicants; during the year there have been confirmed 1,273; baptized 2,230—infants, 1,843, adults, 387. There are 19,469 families, with 67,588 individuals. There have been 619 marriages; 1,660 burials. There are 1,919 Sunday school teachers, and 17,142 scholars. There has been raised during the year, including income from property of $28,701.94 for all purposes, $530,279 55, of which amount $469,798.25 have been used for parochial purposes; $25,994.11 for diocesan work; $25,281.68 for domestic Church work; $5,083.18 for foreign missions; and $4,122 33 for other charities.

The next meeting of the Litchfield Archdeaconry will be held in St. John's church, New Milford, Feb. 5th and 6th, 1895.

NEW MILFORD.—Substantial progress has been made on the rectory of All Saints' parish. The exterior walls are to be done in "rough cast," a style of finish that, in order to be properly executed, requires many weeks to dry out thoroughly before the approach of winter frost. This necessity causes a long delay, and it is not probable that the house will be ready for the rector and his family before next July or August.

"Ingleside School" resumed its work on Oct. 2nd, with an equipment of seven separate buildings, a competent corps of instructors, and 42 boarding scholars. The patroness, Mrs. Wm. D. Black, has been fortunate in securing the services of the Rev. Wm. G. Spencer, D.D., of St. John's church, Washington, Conn., as lecturer of English literature.

NEW HAVEN.—St. John's parish, the Rev. Stuart Means, rector, hopes to have a new church in the near future. It has sold its old property, and accepted a lot as a gift, subject to the condition that a suitable new edifice be begun within a year, on the corner of Orange and Humphrey sts. This new lot is 100x150 ft., and on the main thoroughfare to the park. It is expected that the building will cost about $17,000 more than was realized from the sale of its former property. It is to be built of East Haven brown stone laid in broken ashlar, and will seat about 450 people.

HARTFORD.—The unexpended balance remaining on hand after providing for the entertainment of the Missionary council, was by vote of the committee sent to the Board of Missions for general missionary purposes. This balance amounted to $806.

WASHINGTON.—Through the efforts of the ladies, seconded and supplemented by other generous friends of the parish, St. John's church edifice, the Rev. William G. Spencer, D.D., rector, has been put into a condition of very thorough repair. The inside of the building is now in all respects more attractive and comfortable, and more seemly for the sacred offices. It was transferred to its present site from "Davie's Hollow" in the year 1816. It is now substantially made over, and seems good for a generation to come. After an interruption of the services for four Sundays, the church was re-opened on Sunday, Oct. 7th. The number of communicants was gratifyingly large, and the text was a passage of the Psalter for the day, "They shall be satisfied with the plenteousness of Thy house." The rector stated the pleasant coincidence that the day was the 40th anniversary, reckoned by the Sundays, of his ordination to the diaconate at the hands of the beloved Diocesan.

BRIDGEPORT.—Christ church parish has been vacant for more than a year. For several years the Rev. Beverley E. Warner was rector, and during his incumbency the parish made a remarkable growth, and paid one of, if not the, largest salary of any church in the city. But he resigned Oct. 1, 1893, to go to Trinity parish, New Orleans. Recently, the Rev. H. D. Cone, of Christ church, Warren, Ohio, has accepted a call, and will begin his duties early in the new year.

The Rev. W. H. Lewis, rector of St. John's church, is trying to establish on a small scale, with the hope of future growth, a trades school. So far he has the unanimous approval of the Board of Trade; he is trying to raise the fund by popular subscription. A nominal tuition will be charged, so that its benefits will be within the reach of every promising young man. It is believed that the old Baptist church can be secured for this purpose on extra reasonable terms.

WATERBURY.—The meeting of the local chapters of the Brotherhood of St. Andrew at Trinity church, was largely attended. A full choir rendered special music. The rector, the Rev. F. D. Buckley, and the Rev. H. N. Cunningham, of Watertown, both spoke briefly on the benefits of the order, and Harry Heminway, of Watertown, made apropos remarks. Immediately after the service, the members of the Brotherhood and others were received at the rectory by Mr. and Mrs. Buckley, and the Young Ladies' Guild. Refreshments were served, and afterwards remarks were made by several of the visitors. Mr. Buckley spoke on the Churchly influences of the Brotherhood of St. Andrew, and especially admonished the young men to be present at the early Sunday morning celebration of the Holy Communion. He said that there were enough young men present to save every young man in the city, if they would but work. A delegation from Watertown was present.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The venerable pastor of Christ church, Vicksburg, the Rev. Dr. Sansom, has just celebrated the 29th anniversary of his pastorate. At the morning service, he delivered a discourse on the parish work during the year. At the evening service, the anniversary sermon was delivered by the Rev. Dr. Logan, rector of the church of the Holy Trinity. The service was choral, and was grandly rendered. The church was crowded to the doors.

Easton

Wm. Forbes Adams, D. C. L. Bishop

The church of St. Mary the Virgin, of Pocomoke parish, has recently undergone some much needed improvements. The interior has been enlarged and remodeled, the general style of architecture being the Mexican. The ceiling has been raised and arched and finished in natural wood. The chancel has been widened and the arched effect in wood continued in it. Handsome memorials have been added in the chancel in the forms of a beautiful communion rail of brass and walnut, and very rich and massive walnut chairs for bishop and priest, all of which harmonize with the walnut altar previously placed there. A lectern of walnut has also been added by the Children's Guild. The "Daughters of the King" of this parish have within the year given as their offering a handsome pulpit Bible. Six new stained glass and three memorial windows have been placed in the church. Handsome new pews of antique oak have been added, and a new carpet covers the entire floor. The parish building has been remodeled and enlarged, and made ample for Sunday school, and as a place of meeting for the different church organizations within the parish.

ANDORA.—The new church has been completed. It is built of stone on a lot donated by John Quinn. It was erected as a memorial of the late Rev. Robert Goldsborough, for many years rector of Trinity church, Elkton. The cost of the church was about $2,000.

New York

Henry C. Potter, D.D., LL.D., Bishop

TUXEDO.—At St. Mary's church, a rectory is about to be erected. It is expected to break ground for it when the frost is over.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

STOTTVILLE.—On Monday evening, Dec. 10th, the Bishop visited St. Barnabas' parish, the Rev. Wm. H. A. Hall, rector, and confirmed 42 persons, 22 of whom were men and boys. This makes 56 persons confirmed here within a year. A provisional chapter of the Brotherhood of St. Andrew has been formed, numbering 26, and a provisional chapter of the Daughters of the King, numbering 15. The rector is already feeling the help which can be and is rendered by these organizations, in the increased attendance of young people at Church services.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

St. Mark's, Anaconda, with the beginning of Advent, inaugurated the weekly celebration of the Holy Communion.

The Rev. F. B. Lewis, Bozeman, who lately met with a serious accident in falling through a hay chute in his barn, is slowly recovering.

St. Luke's, Billings, has been lately redecorated and painted. The missionary in charge has introduced weekly celebrations of the Holy Eucharist.

St. John's parish, Butte, enjoyed a visitation of the Bishop on St. Andrew's Day. Six members of St. Andrew's Brotherhood and 12 Daughters of the King pledged themselves to renewed activity in the Master's service. Mrs. Brewer, the president of the Montana branch of the Woman's Auxiliary, addressed the local branch on "Woman's work in the Church."

The parish at Great Falls, having become self-supporting since last spring, has filed its certificate of corporation under the name of the church of the Incarnation.

St. Andrew's, Livingston, has made wonderful progress since the present incumbent took charge of the work, and it is only a question of time when this mission will become an independent and self-supporting parish.

A new mission, under the name of St. Matthew's, was started at Glasgow. Two persons were confirmed, and 4 adults and 8 children were baptized at the Bishop's first visitation.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

Bishop Rulison made his visitation of St. Stephen's, Mt. Carmel, and Trinity, Centralia, Dec. 10th, confirming eight candidates in the former, and four in the latter. Mt. Carmel has rapidly grown into a town of 10,000 population with a great future ahead. A plucky handful of Churchmen and Churchwomen are "holding the fort" for the Church, and are worthy of recognition and help from the larger Catholic constituency beyond.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

Bishop Johnson reached El Paso on St. Andrew's Day. At the 11 o'clock service he made a stirring address before the Woman's Auxiliary to the Board of Missions; in the evening he held a service for men in the interest of the Brotherhood of St. Andrew; on Sunday, at the celebration of the Holy Communion, he officiated, assisted by the rector, the Rev. M. Cabell Martin, and at night preached and administered the rite of Confirmation to a class of 11 persons. The contributions of both morning and evening were asked for jurisdiction missions, and amounted to $40. The Bishop congratulated St. Clement's congregation on the zeal and activity manifested in the various branches of local parish work, viz.: the Young Ladies' Guild, the Rector's Aid Society, the Altar Guild, the Brotherhood of St. Andrew, and St. Clement's Branch of the Woman's Auxiliary to the Board of Missions. There are only two branches in the jurisdiction, and St. Clement's branch is one of them, of which Miss Margaret B. Martin, the much loved and lamented sister of the rector, was the founder and chief animating spirit. The Bishop confirmed a person in private on Monday morning, Dec. 3rd, making a total of 12, the largest class presented here in years. The Brotherhood of St. Andrew's meeting on St. Andrew's Day was a particularly successful one. Two of the Brotherhood men, C. W. Bartlett and Wm. M. Driscoll made admirable addresses. The rector made a brief address also, and was followed by the Bishop, who spoke a length on the object and aims of the Brotherhood of St Andrew, and delivered an eloquent and forcible appeal to the men to stand firm and remain faithful to the end After the meeting on St. Andrew's Day, annual election of Brotherhood officers was held, resulting as follows: Wm. M. Driscoll, director; M. Murphy, vice director; C. W. Bartlett, treasurer; M. C. Martin, secretary.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS —Dec. 2nd, the parish of the Annunciation rejoiced in holding the 50th anniversary of its foundation. The city clergy were present and the Bishop. The church of the Annunciation was chartered by act of the Legislature of Louisiana, approved by the governor, March 25, 1844. The first rector was the Rev. Nathaniel Ogden Preston, who took charge Nov. 27th, 1844, and services were first held in a room 16x80 in a part of a building used as a soap factory. In March, 1846, a church costing $8,250 and built on lots costing $1,140, was consecrated by the first Bishop of Louisiana, the Rt. Rev. Leonidas Polk, D. D. After 11 years rectorship the Rev. Nathaniel Ogden Preston resigned and was succeeded, in 1856, by the Rev. Charles F. Rodenstein. April 19, 1858, the church was destroyed by fire. On Sept. 29, 1860, the vestry purchased the site on which the present church stands for $6,500. On Oct. 20, 1865, the Rev. John Percival, the present beloved rector, took charge of the parish in its unsettled condition, worship being carried on in a hired room at No. 125 Prytania ave. An old Methodist school building was purchased in 1866 and moved on the lots owned by the parish. In December, 1873, a new church costing $16,100 was completed and used; it was dedicated by the late Rt. Rev. John Nicholas Galleher, S. T. D., on June 11, 1887. Since that time the parish has been making steady progress; though a free church, the offerings of the people are very large, and amply meet the needs. The rector, the Rev. Dr. John Percival, has lately secured the services of an assistant in the person of the Rev. H. L. Gamble of New York.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

WASHINGTON.—On the 2nd Sunday in Advent the pretty new church which has been erected and paid for within nine months by the self-sacrificing efforts of the little band of Church people, was publicly opened for divine worship by Dean Paget, of Muscatine. The Holy Eucharist, for the first time in the history of this bright country town, was celebrated publicly upon an altar of our Church at 7:45 A. M. The services at 11 A. M. and 7:30 P. M. were well attended and much interest was manifested in the service by numbers who had never witnessed it before. The interior of the church is decidedly good, with high open roof, trusses of yellow pine, and a well raised chancel. The altar is of polished oak, with retable and cross. A set of fine and beautifully worked altar linen, with a silk chalice veil and burse, was prepared and presented by some of the ladies of Trinity Parish, Muscatine; which parish also presented the excellent seats which were removed at the recent renovation of the Muscatine church. It an earnest priest could be found to give himself to this work, with that in adjoining points, there is no doubt that a healthy, self-supporting parish would soon grow up.

FAIRFIELD.—This parish has been vacant and the church closed since the death of the Rev. John Hochulz, that veteran missionary and contemporary of Bishop Kemper, in the spring of 1893. Last October week-day services were revived by the Rev. J. H. Lloyd of Ottumwa; these have been since maintained by him, the Rev. Allan Judd of Des Moines, Dean Paget, Archdeacon Hoyt, and other neighboring clergy. The attendance and offerings have been very encouraging, and it is hoped that a layman who is an ardent worker may be licensed to read the services, and thus the regular worship of the Church may be reinstated in this town under the supervision of the Dean.

Colorado

John Franklin Spalding, D.D., Bishop

The Capital Hill neighborhood of Denver—i. e., the city east of the new State Capitol—some five years ago was in appearance almost an unbroken plain. To-day it is the favored portion of the city, being occupied by the choicest residence portion of the population. In 1890 the parish of Christ church was organized, and under somewhat disappointing conditions has hitherto striven to realize its opportunities. The chapel is a modest building upon the generous landed property of the parish. The chancel has been admirably rearranged, and a rood screen erected, and the former vestry space enlarged and appointed for a most convenient choir room. Some $300 has thus been expended. The receipted bills for the work were, by the direction of the vestry, placed upon the offertory at the 11 A. M. service on Advent Sunday. Purple hangings for the chancel and a purple stole, prepared by the Altar Guild, were blessed before the Celebration. The installation of the surpliced choir was also an event of the day. Norton's service for the admission of choristers was used. As the blessing was pronounced the choir fell into line, and in admirable form, and with ringing voice and inspiriting rhythm, marched to their stalls singing the 39th hymn: "Lo, He comes with clouds descending." The work of the choir throughout the Celebration and also at Evensong at 4:30 P. M. commanded the heartiest commendation, not only for the rendition of the music, but particularly for excellent form and devoutness of bearing. The number of the choir has, for greater convenience of room, been limited to 20 men and boys, and three altos, the latter ingeniously placed nigh to the chancel, and yet without its precincts. At the same time the material available and under training far exceeds these proportions. Much praise is awarded Mr. Jacob O. Sloat, the organist and choirmaster, for the unwearied labor and ability by which these results have followed upon less than three months' effort. The plans for the chancel and choir room were the volunteered contribution of Mr. Robert S. Roeschlaub, Denver's leading architect, and leave nothing to be desired for convenience and effect. Although these appointments are most pleasing, nothing has been attempted out of keeping with the simplicity of the chapel itself. Bishop Spalding was present at Evensong. His words, as well as those of the rector throughout the day, were those of congratulation and confident anticipation of the onward progress of the work of Christ church. The rector, the Rev. P. B. Lightner, late of New Castle, Del., assumed charge of the work early during the present year.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

A Quiet Day will be conducted by the Rev. Floyd W. Tomkins, Jr., of Providence, R. I., at St. John's church, Syracuse, on Jan. 9th, for members of the Brotherhood of St. Andrew of the city and vicinity.

The chapel of St. John's school, Manlius, has recently received a gift of beautiful white silk hangings from the Junior Auxiliaries of St. John's church, Syracuse, and Christ church, Manlius, and other friends, led by Miss Wilson, the diocesan superintendent of the Junior Auxiliary. The hangings were used for the first time on All Saints' Day, which is specially observed at the school as the anniversary of the consecration of the chapel. This year the Bishop was present, celebrated the Holy Communion, and made an address. The Rev. Arthur Cleveland Clarke is the chaplain.

The Workingmen's club of Trinity church, Watertown, organized only in November, 1893, has now a membership of 300.

A tablet to the memory of Mr. M. C. Comstock, late warden of Trinity church, Utica, has been placed by his family on the chancel wall of that church, bearing this inscription:

In loving memory of Miles Chester Comstock, a faithful communicant of this parish for over half a century. Born May 7, 1823, died February 22, 1894. A loyal Churchman, a sympathetic friend, a progressive citizen.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

RIPON.—The renovation of St. Peter's church having been completed, Bishop Grafton formally re-opened it with special services. The choir of the cathedral rendered the music. The processional was Whitney's "The Son of God goes forth to war," and the recessional, Le Jeune's "Jerusalem the golden." The Rev. C. E. Taylor sang the office for Evensong, and the Bishop confirmed 16 persons. The following morning there was a celebration of the Eucharist at 7 a. m., and after Matins, the Bishop consecrated the altar and chancel furniture, invoking the presence of God in the renewed church. A choral Celebration followed, Canon E. B. Taylor celebrating. The Bishop preached. At the close of the service a bountiful collation was served by the ladies of the parish, in the parish house. The walls of the church have been polychromed, the ceiling of the nave in a very light tint of Nile green, on which gothic floriated tracery work in olive has been drawn. The body color of the walls is a rich Pompeiian red, relieved by a base and frieze in copper bronze and light shades of red. The chancel ceiling is laid in gold, on which tracery in green and black is placed, the ribs of the vaulted roof being red and black picked out in gold. The walls of red are diapered in bronze *fleur-de-lis*.

The wood-work of the choir and sanctuary was designed and executed by Messrs. Edson & Son, of Fond du Lac. A rood-screen of oak, consisting of seven arches, the gift of St. Agnes Young Ladies' Guild, has been erected between the choir and nave. The brass desk of the oak pulpit is a memorial gift from Mr. Samuel Sharp and Mr. and Mrs. Charles S. Sharp. A beautiful oak eagle lectern, over six feet high, also a memorial, was presented by Mr. and Mrs. H. J. Fey. The floor of both choir and sanctuary is of clear polished oak. The altar, of finest polished oak, is in gothic style. The front of the tabernacle is richly carved and panelled. The altar is approached by three low, broad steps in solid oak, while back of it is an oak reredos, divided into four quatrefoil panels, in which at some future time it is proposed to place paintings of the four Evangelists.

The altar and gradines are the gifts of the senior warden and his wife, Mr. and Mrs. Geo. L. Field, in memory of a son and daughter. A pair of handsome brass candlesticks are the gift of Mr. F. Spratt in memory of his wife, Rosa Spratt. On the south side of the sanctuary is a credence of oak and wrought iron, a thank offering from Dr. and Mrs. E. C. Barnes.

South Carolina

Ellison Capers, D.D., Bishop

Nov. 11th, Bishop Capers visited the chapel of the Redeemer, Pineville, preached and confirmed 15 persons and celebrated the Holy Communion. On the 18th he preached morning and evening near Shelton, these being the first services of our Church in this community.

On Nov. 21st, in the morning the Bishop preached, confirmed 4, and celebrated the Holy Communion, at St. Barnabas', Alston, and in the evening he preached, and confirmed 5, at St. Simon's, Peake. On the afternoon of the 28th the Bishop, assisted by the clergy of Charleston, at St. Philip's church took part in the Order for the Burial of the Dead, laying the body of the late Bishop Howe to rest in the churchyard by the side of his wife. On Thanksgiving morning he officiated at Grace church, Charleston, and going home in the afternoon, the train was totally wrecked. All the coaches, save the rear one, after being thrown from the track, were destroyed by fire. Of the trainmen and passengers, no one was severely hurt.

Louis Boyd, a colored man, who 30 years ago was a slave, has just given a beautiful lot of an acre for the use of the mission near Jalapa.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

At Christ church, Owosso, on the third Sunday in Advent, Bishop Gillespie of Western Michigan administered Confirmation to two young men who are about to enter upon a course of study preparatory to becoming candidates for holy orders.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS.

JANUARY.

12. Meeting Prayer Book Society.
13. Christ, New Brighton; St. John the Baptist, Wood's Run.
15. Examinations for Orders.
17. Committee on Canons.
20. St. Mark's, Pittsburgh; St. Peter's, Butler.
21. Ex. Com. Board of Missions.
24. St. Barnabas' Guild for Nurses.
25. Trinity, Pittsburgh, 13th Anniversary of the Bishop's Consecration.
27. Philadelphia.
28. Guild of St. Barnabas' for Nurses, Orange, N. J.
29-30. Annual Council Guild St. Barnabas for Nurses, Hartford.

FEBRUARY.

2. Church Home, Pittsburgh.
3. Good Shepherd, Pittsburgh; Semi-annual Sermon St. Barnabas' Guild for Nurses.
10. Johnstown: St. Mark's and All Saints'.
16. Conference for Church Workers by Bishop Hall.
17. Epiphany, Bellevue; Anniversary Service Laymen's Missionary League.
19. Quiet Day for Women; Trinity, Pittsburgh.
20. Quiet Day for Clergy; Ascension, Pittsburgh.
21. Southern Convocation.
24. St. Matthias' Day; Trinity, Pittsburg; Corporate Communion Laymen's Missionary League; Trinity, Newcastle.
26. St. Barnabas' Guild for Nurses.

MARCH.

1. St. James', McKeesport.
3. Trinity, Freeport; Holy Innocents', Leechburg.
7. Miles Grove.
8. Trinity, Conneautville.
10. Christ, Meadville.
11. St. Matthew's, Union City.
15. Trinity, Meyersdale.
17. Pittsburgh: Calvary and St. Luke's.
22. St Mary's, Beaver Falls.
24. Pittsburgh: St. Andrew's, St. Cyprian's, and St. John's.
29 Trinity, Rochester.
31. Trinity, Pittsburgh; Christ, Allegheny.

APRIL.

7. Pittsburgh: St. Peter's and Grace.
12. St. Peter's, Blairsville.
14. Pittsburgh: Ascension and St. James'.
15. St. Stephen's, Sewickley.
17. Examination for Orders. 21. Philadelphia.

It was a truly sympathetic congregation which assembled in Trinity church, Freeport, Dec. 15th, to pay the last honors to their pastor. Although his ministry among them had been of comparatively short duration, the Rev. James Foster had endeared himself to his congregation to a remarkable degree, and to the whole community. The churches at Freeport and Tarentum were prospering under his energetic ministry. He was zealous and devoted in his work. His serious illness was not of very long duration, but for several months Mr. Foster had been suffering until a violent attack of sickness, in October, warned him of danger. From that attack he somewhat improved; but finally, after some days of intense suffering, he passed away on the evening of Dec. 13th. At the funeral services there were present the Bishop and the Rev. Messrs. Arundel, Danner, Coster, Grange, Brown, Thompson, and Sheerin, of Pittsburgh; Taylor, of Rochester, O'Meara, of Carnegie, McLure, of Verona, Hemenway, of Butler, and Pardee, of Kittanning. The Bishop appointed as a committee to prepare a memorial minute, the Rev. Messrs. Grange, Arundel, and O'Meara.

Under the efficient care of the building committee the new St. Stephen's church at Sewickley has been brought to completion. The building was used for the first time on the 4th Sunday in Advent, at which time the sermon was preached by the Rev. Dr. Arundel, of Pittsburgh. The building is of rough dressed stone in one of the later French Gothic styles. It is cruciform, one of the arms containing the organ, and the other, the base of the tower, enclosing the vestry room. The square tower rises to a height of some 70 feet, and its top is battlemented, with projecting gargoyles. It is expected to contain, ultimately, a chime of tubular bells. The main entrance to the church is through a charming porch at the southwestern corner. At the west end is an apsidal baptistery with a mosaic floor, containing a beautiful font of white marble. The windows are all of stained glass of local manufacture, the large rose window of the chancel picturing the martyrdom of St. Stephen. The interior decorations in green and gold are tastefully designed by Leake & Green, of Pittsburgh, who are also to furnish a memorial altar and reredos later on. The church has a thorough ventilating apparatus with an air shaft, is heated by hot air furnaces, and lighted both by gas and electricity. It has seating accommodations for 300 people. The architects are Messrs. Bartberger & East, of Pittsburgh. The scholarly and faithful rector of the parish, the Rev. R. A. Benton, and his people are to be congratulated upon the erection of so complete and Churchly a building and the addition of so ornamental a feature to their beautiful suburban town.

The Brotherhood of St. Andrew held a special devotional service and conference session at Trinity church, Pittsburgh, on Thursday evening, Dec. 20th. After devotional exercises, addresses urging earnestness and consecration to the work of the Brotherhood, were made by Mr. John W. Wood, of New York, general secretary, and the Rev. Wyllys Rede. The meeting gave a decided stimulus to the spiritual life and work of the Brotherhood in Pittsburgh.

New Jersey

John Scarborough, D.D., Bishop

The regular meeting of the convocation of Burlington was held at Grace church, Merchantville, Dec. 4th. The regular missionary service was held the previous evening, at which addresses were made by the dean and several of the clergy present. Morning Prayer was said on Tuesday morning, followed by a celebration of the Holy Communion. The convocation sermon was preached by the Rev. W. P. Taylor. The interest of the occasion was enhanced by the presence of the Bishop, after a serious illness of three months. Addresses were made by the dean, and the Rev. R. Bowden Shepherd, and the Bishop, who expressed his loving gratitude to both the clergy and laity of the diocese for their deep sympathy for him during his illness. At the business meeting, the treasurer reported a balance in the treasury. An earnest appeal was presented on behalf of St. Augustine's (colored) mission, Camden, and a special committee of Camden rectors appointed to devise some means to promote that effort. A goodly number of clergy, and a fair proportion of lay parochial delegates were present. The next meeting of the convocation will be held on Feb. 19th at St. John's, Camden.

ATLANTIC CITY.—The seating and heating of the new church of the Ascension having been completed, it was reopened for service on Dec. 9th, the third anniversary of the rectorship of the present incumbent, the Rev. J. H. Townsend.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

JAMESTOWN.—The new church of St. Luke's in memoriam of Catherine M. Prendergast, daughter of Alexander T. and Mary Norton Prendergast, who died at Marquette, Mich., Aug. 2, 1864, aged 10 years and 4 months, was commenced by laying the first stone Oct. 4, 1892. The cornerstone was laid, in the absence of Bishop Coxe, by the Rev. Levi W. Norton, the first rector of the parish, assisted by the present rector, the Rev. A. Sidney Dealey, on Nov. 29th, 1892. The first services were held in the church on Thanksgiving Day, Nov. 29, 1894. The architect is W. P. Wentworth, of Boston, Mass.

The church building is in the English Gothic style of architecture, and is so placed that orientation is preserved. Its construction is strictly fireproof. The walls are built of "rock-face" Medina stone, laid in broken ashlar and backed up with hard brick. The trimmings are of Medina stone, fine hammered to give the contrast in color. The floor construction is of steel beams and brick arches filled over the surface with concrete and finished with mosaic tiling. The roof construction is also of steel, and the covering of the best red slate. The supports for the roof are polished granite columns 18 inches in diameter, with beautifully carved white marble caps. The nave is 70 feet long by 30 feet wide, and the aisles 70 feet long by 13 feet wide, with short transepts extending to an additional width of 5½ feet. The seating capacity of the church is between 500 and 600.

The chancel is 28 feet wide, by 35 feet deep, separated from the nave by an arch 25 feet wide by 30 feet high, handsomely moulded, and springing from a corbelled column upon each side. The chancel is apsidal, and is divided into choir and sacrarium. The altar is raised seven steps from the floor of the nave, and with the reredos is constructed of Caen stone, alabaster, and Irish green marble. The height of the reredos is 16½ feet, and it is richly carved. At the left of the chancel is the baptistery, and on the right the organ chamber, both opening into the chancel and transepts through arches 10 feet wide and 17 feet high. Back of the organ chamber is the choir vestry, and back of the baptistery is the priest's vestry. These are connected through an ambulatory back of the altar.

On the north side of the church is the chapel, 25 feet wide by 42½ feet long, with a seating capacity of 125; entered from the church by a short passage way, or from the outside through a cloister. The chapel altar is at the east end and adjoins the priest's vestry.

The tower stands at the northwest corner of the church. It is 20 feet square and 85 feet high. It contains the tower clock and a superb chime, made by the Buckeye Bell Foundry of Cincinnati, of 12 bells, varying in a well-graded degree of succession from the largest, C, 4,200 pounds, to the smallest, E, 418 pounds, the aggregate total net weight being 18,450 pounds, exclusive of the oak frame and other hangings. The tones of the 12 bells cover a very wide range and afford facilities for playing thousands of different tunes, from the simple lullaby to heavy sacred tunes. The largest bell is inscribed: "Thy servants are twelve brethren" —Gen. 42:13. "We praise thee, O God. We acknowledge thee to be the Lord." "I am Simon, called Peter," and the other 11 each bear the name of an apostle.

The windows are filled with stained glass of rich color and design. Those of the aisles are in harmony with the wall decoration, which is in blue. The chancel is beautifully decorated in gold and silver. The furniture is of the best quartered oak. The building is lighted by gas and electricity, and is heated by air passing through steam coils, and is provided with fan ventilation, which changes the air every 20 minutes. The lower part of the church contains the Sunday-school room and guild rooms for the various societies for parish work.

The chapel is made a memorial of the old church, which stood on the same site as the new one. The altar and pew and memorials of the old church are all placed in the chapel, and make a pleasant memory for those who were bound to the old building by many tender ties. The new church is not without many memorials and gifts also.

Sunday in the Army

A rather novel case at Omaha brings up seriously the question of Sunday observance in the United States army. A private, Charles Cederquist, refused to obey the order of Major Worth, directing the battalion to resume a target drill that had not been completed Saturday. The private, who for religious reasons refused to fire his rifle on Sunday, was promptly locked up in the guard house.

The question thus raised is one of considerable scope, and it may be of interest to recall President Lincoln's order on the matter of Sunday observance in the army during war times. His standing command was that no unnecessary work should be done on the first day of the week. If the soldier's day of rest was thus sacredly hedged about in time of a fierce war, there appears to be no good reason why the same protection should not continue to stand in a time of peace. Sunday rifle practice in the regular army, or any similar routine drill-work on that day, is certainly not necessary at present, in view of the fact that the men have nothing else to do during the six other days of the week.

Whether upon religious or rational grounds, the soldier as well as the workingman is justified in jealously guarding his day of rest. The old straight-jacket idea of the sacredness of the day is fading away, but that is all the more reason why the rational idea of the absolute necessity for a day of rest should be the more earnestly guarded. President Lincoln's order, in the liberal spirit in which it was meant, is a good one for all time, and for every battalion of the great overworked industrial army.—*Chicago Evening Journal.*

The Living Church

Chicago, December 29, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THE discussion in the recent Chichester Diocesan Conference on the subject of the Holy Communion, has attracted much attention. Very strong speeches were made, and the sentiment was all but unanimous in favor of a general restoration of the Holy Communion to the chief place in the public worship of the Church. The most pronounced utterances were by no means those of "extreme men," or obscure and uninfluential persons. The Dean of Chichester cathedral himself made a plain statement as to the intention of the cathedral chapter, within a short while, to introduce a daily Celebration in the cathedral itself. It has been hard to understand why this has not long ago been made the general rule in the cathedral churches, but by some strange infatuation they have lagged behind in the general march of improvement. Gradually, however, the dawn is seen of a great awakening when these great temples of God shall shake off the evil traditions of sloth and coldness which have so long hampered every endeavor for reform. One thing is evident, that to leave the cathedrals as they are, is to furnish a powerful practical argument to those who would convert them into "national monuments."

RECENT information from Rome makes it clear, as we have intimated in these columns, that the conference lately held was concerned solely with the relations of the Uniate communities, that is, those bodies of Christians in the East which have acknowledged the Roman supremacy and have broken off from the Orthodox or other communions. It had nothing to do with the Orthodox Eastern Church and did not advance the interests of true unity by a single step. Rather, by its endeavors to improve upon the old proselytizing methods of the Church of Rome, it has interposed new obstacles in the way of an understanding with the true representative of Catholic Christianity in the Orient. It adopted measures calculated to allay the jealousies of the heterogeneous bodies which the emissaries of Rome have formed in the East, particularly as connected with education and intermarriage. Nevertheless, telegrams and newspaper articles continue to be so framed as to give the impression that great results have been achieved in the direction of union with the Holy Eastern Church. It is now announced that the Pope wishes to do in the West what he "has succeeded in doing" in the East, and that with the object of effecting a union of the churches, he intends drawing together at the Vatican a number of Catholic prelates of Europe and America to confer with them as to the best means of realizing his plan. Cardinals Gibbon and Taschereau are said to be among those included in the invitation. The outcome of this will no doubt be interesting, but it is not likely to have any real bearing upon the "union of the churches."

The Board Schools in England

The subject of popular education is a matter of unceasing agitation and experiment throughout the civilized world. The point to be settled is the relation of religion to education. The answer to this in countries where there is no alliance of Church and State has been that there shall be no relation, except such as may come in accidentally and indirectly. Whether this is the final answer remains to be seen as the results of such a system force themselves upon thoughtful men in days to come.

In England, Church and State remain in a formal nion with each other, but the constitutional changes which have taken place in the present century have introduced into this relation many anomalies. The State maintains its control of the temporalities and has in a certain degree invaded the spiritual domain of the Church, but for its part more than ever disowns the right of the Church to influence public action or mould State institutions.

Since the subject of popular education has become prominent in England, four possible solutions of the religious question have been recognized. In the first place, admitting that religion should be taught as a necessary part of the course, it would follow naturally that the Church, the institution formally recognized as the embodiment of religion, should have control. The second solution assumes that religion has nothing to do with education, and that the training given in the schools should therefore be simply secular. The third method would be to leave education in the hands of private persons or corporations, religious or otherwise, the State consenting to give its aid under certain conditions. In this case the question of religion would be left to settle itself. Lastly, while the Christian religion is recognized, and it is admitted that it should be systematically taught, it is insisted that it should be of an "undenominational" character, and should, therefore, include only fundamental principles.

The first of these solutions is in entire harmony with the theory of an established Church, but is at once seen to be impracticable. The situation illustrates the illogical and unworkable character of the present relation between Church and State. The second method has the advantage of being perfectly logical, when it is once admitted that religion is no necessary part of a true education. This is the solution which has been adopted in France and in our own country. But the tenacious religious sentiment of the English people has, so far, been a strong barrier to the banishment of religion from the sphere of education. It appears evident that, logic or no logic, the great majority of the nation still insists upon the necessity of training in the Christian religion, side by side with the secular sciences. The intimate relation between Christianity and sound morality is felt in that country more strongly than anywhere else in the world.

The result has been that the last two of the methods described have been adopted side by side. Probably, a double system such as this would be impossible in any country but England. It has always been a characteristic of John Bull that he aims at practical results regardless of all considerations of beauty and simplicity. The most admirable and logical scheme in the world has no charms for him if he distrusts its results. He is rarely influenced by mere doctrinaires. If he can attain what he wishes by means of any machinery which he happens to have at hand and with which he is familiar, which by whatever cumbrous adaptation can be made to work, he will prefer it to the most attractive of new-fangled modern inventions. In England, therefore, we have on the one hand, a large number of so-called "voluntary" schools. These schools are under definite religious control, that is, they are denominational. Under certain conditions they receive State aid. While this aid is given without discrimination so far as the form of religion is concerned, it happens, naturally enough, that the great majority are the property of the Church of England. On the other hand, are the Board Schools which are purely the creation of the State. In these the tenets of any particular Christian body are not allowed to be inculcated, yet public opinion has hitherto demanded that religious instruction should not be omitted. In this particular they are governed by what is called the "compromise of 1871." This requires that the principles of "religion" should be taught and that the Bible should be used as a book of instruction, yet apart from denominational bias. For some time this provision seems to have worked satisfactorily enough: so long, namely, as it was implicitly interpreted in the sense given to it by the atmosphere of the times in which it was first set forth. It is evident that so far as the letter goes, it is very vaguely expressed and might admit of various interpretations. In fact a new era has arrived, a new generation of teachers has come in, many of whom are deeply imbued with the rationalism of the present period. Some are Unitarians and some have rejected supernatural religion altogether. It may be contended, then, that the religion which is to be taught, if the Christian religion be meant, must be broad enough to include Unitarianism; or again, it may be said that the word "religion" is not restricted to the Christian religion in any or all of its forms; that it may rightly be taken as including the various forms of natural religion.

Such positions have been adopted by some of the teachers, especially in the London schools. They have, along with instruction in the New Testament, inculcated Unitarian ideas, or they have intimated that the miraculous stories were fables. It was the discovery that the compromise by which it had been intended to secure at least the fundamentals of Christianity, was being worked in a way calculated to defeat its original purpose, that has caused the recent conflict over the London School Board. The majority of the Board, after a protracted investigation, decided that the condition of things was a serious one. They had no doubt, as indeed there can be no doubt, that the compromise of 1871, in providing for instruction in religion, meant the Christian religion and no other. They also assumed that a sect or association which, while claiming the Christian name, denied those tenets on which, by universal consent, the whole fabric of Christianity rests, was not entitled to come within the terms of the compromise. Thus Unitarianism was excluded.

Thereupon the London Board issued the famous circular of last year to the teachers in the schools under their charge, defining religion as the Christian religion, and as including the doctrines of the Divinity of our Lord and the Incarnation. Teachers who were not prepared to give religious instruction in this sense were, on application, to be excused from that duty altogether. This circular produced an extraordinary sensation. The non-Christian teachers protested against it, ignoring the fact that they were expressly exempted from the necessity of havng anything to do with the religious teaching, and could not justly complain that any pressure was put upon their consciences. Those who advocate purely secular training in schools supported by general taxation, and had been well satisfied to see things drifting in their direction, were exasperated at this check to the fulfillment of their desires. It so happened that the leading advocate of the principles of the circular was Mr. Athelstan Riley, an eminent layman of staunch High Church principles. This fact was made the instrument for arousing alarm among the Dissenters. The only points, be it remembered, upon which Mr. Riley, with the majority of the Board, insisted, were those which mark Christianity as a supernatural religion, and which all the great dissenting bodies agree in accepting. But such a dust was raised, through charges of "sacerdotalism," "sacramentalism," "priestcraft," "Jesuitism," and the like, that it might appear that the action of the Board, instead of being influenced by concern for the Christian religion, was part of a plot to bring the schools under the control of the Church of England. The result was that a very large contingent of the dissenting denominations were induced to make common cause with Unitarians and secularists.

This was the position of affairs when the term of the old Board expired and the time came for a new election. Seldom has an electoral conte

been fought out with such persistency, and with such bitterness of feeling. The public press was, for the most part, arrayed against the cause of religion in the schools, and very few newspapers gave any active help to that side. The whole machinery of the party which is radical in politics was actively worked for the benefit of the secularists or "Progressives" as they were called. Add to this the constant and persistent storm of misrepresentation. As Canon Scott-Holland expressed it, "the Progressives fought with poisoned arrows." In the face of all this, the "Moderates," as the advocates of religious instruction are called, again succeeded in electing a majority of the Board. The "circular" last year was passed by a majority of four, its advocates have still a majority of three.

The American papers have spoken of the result as a triumph of the "clericals." It was not a triumph of the clericals, nor especially of the Church of England. It gives the Church of England no greater power or influence in the free schools than was the case before. It is simply a victory for those who believe that the main principles of the Christian religion are an essential part of any education worthy of the name. It means that religion as taught in these schools must include the doctrines of the Incarnation and the Blessed Trinity. And that this is the conviction of the majority of Englishmen, is evident from the far more successful elections in the great provincial towns.

The electors were warned that the insistence of the London Board upon these cardinal doctrines of religion was only an entering wedge, and that, if successful that far, there would be no rest till the whole teaching of the Church of England in its most pronounced form should be thrust upon an unwilling people. Instead of being an evidence of the greed of power on the part of religious people, it would seem to those who well consider the character and tendencies of the present times, more like the struggle for life which prompts the drowning man to grasp the nearest plank, however inadequate to his preservation. In any other country but England, it might be safely predicted that the present position of this question represents a stage in the decline rather than the advance of the influence of religion. But in the case of the English, predictions are out of place. There are elements of character to be taken into account which are liable to disappoint all calculations, and therefore it is possible that the hopes may be justified of those who see in these elections the dawn of better things.

Summary of Ecclesiastical Events A. D. 1894

Canon Scott-Holland, in one of his refreshingly modern sermons, says that the chief note of the period in which we are living is that of pace. He devotes an entire sermon, and a fine one it is, to the subject. Our summary is a modest attempt to condense into a brief chronicle the chief events in the life and work of the Church, which is not a whit behind the world in the rapidity of its life movement.

As we look back over another year, it is the aggressive missionary work of the Church that seems to reveal the spring and motive of all her life and movement. Last May, a great number of bishops from every part of the English-speaking world gathered around the venerable throne of St. Augustine of Canterbury, for the purpose of mutual counsel and deliberation regarding the methods of the Church's missionary work. It was a most impressive assembly, its influence far reaching and inspiring.

In our own branch of the Church the opening of the substantial and dignified Church Mission House in New York, as the centre of our large and complicated work, on last St. Paul's Day, marks a long stride forward in the Church's progress. Any one who has kept himself informed of the proceedings of our diocesan conventions cannot fail to be convinced of the fact that the mission work of the Church in each diocese is the chief matter of interest. Canon tinkering, and flights of eloquence are discounted. The main object is to accelerate the pace of the Church's work at home and abroad. The great effort is to make the machinery more effective towards this end.

The five dioceses in the large and popular State of New York propose to become seven, and there has been a louder cry than ever for more bishops, more clergy, more money. Every great meeting has been intent upon mission work, and its cognate subject, the social question. Such were the Missionary Council at Hartford, and the annual convention of the Brotherhood of St. Andrew at Washington, in October, both remarkable evidences of the Church's fullness of life and energy; the conference of Church clubs at Boston in January; the fact that the General Theological Seminary graduated the largest class since its foundation, and that the number of candidates for Holy Orders reported now exceeds 500.

The corner-stone of the new St. John's college, Shanghai, China, was laid on Jan. 29th, and the general opinion seems to be that one result of the war between Japan and China will be to make both countries, and particularly the latter, more susceptible to the influence of Christian missionaries.

The House of Bishops met in October and voted to transfer Bishop Barker from Western Colorado to Olympia. Dr. Barker's acceptance has been announced. There are rumors of important changes in our Constitution and canon law, as the result of the deliberations of the Joint Commission on that subject. The Church of England in Canada has set us an example, during the year, by perfecting her provincial system and giving to her two metropolitans the title of Archbishop; an example which the Church in South Africa has resolved to follow, and we cherish a good hope that it will not be lost upon us.

The Episcopate has been increased by the consecration of the Rt. Rev. Dr. John Brockenbrough Newton as Assistant Bishop of Virginia; and the vacant see of Vermont has been filled by the consecration of the Rt. Rev. Arthur C. A. Hall, D. D. The Bishops of Albany, Long Island, Central New York, and Pennsylvania have celebrated the twenty-fifth year of their consecration, *magna cum laude*, and the veteran Bishop of Rhode Island, aged 82, has kept his *fortieth* anniversary.

In reforming social and political corruptions, the Church has displayed unwonted activity, the centre of it all being New York. The downfall of Tammany Hall was the result of a general movement led by the eminent Presbyterian, the Rev. Dr. Parkhurst, in which Churchmen also took an influential part.

To chronicle the results of organized agencies for social work, would take a volume. A new religious order of laymen, "The Brothers of the Church," was founded in New York. Six deaconesses were graduated from the New York Training School for Deaconesses. The founder of the Salvation Army, General Booth, has been making an extended tour in this country, and attracting immense crowds to hear his speeches upon the condition of the poor and the work of his remarkable organization. The year has given us the most notable book yet written on the social question, Mr. Benjamin Kidd's "Social Evolution."

Of controversy the Church has had a taste during the past year. The unfortunate state of affairs prevalent in the Diocese of Massachusetts in connection with the Theological Seminary at Cambridge, has given birth to a phrase which is likely to be remembered for some time, and "Unitarian Episcopalism" will continue to designate an attitude of thought to be repudiated by all sound Churchmen. Excesses in other directions, as well as in those generally known as "broad," elicited a declaration from 20 well-known priests, of their loyalty and that of the advanced High Churchmen generally, to the doctrines and rubrics of the Book of Common Prayer.

The Presbyterian General Assembly broke off any further negotiations looking towards Church Unity, and it is reported that their action was influenced by the letters of some twenty-eight of our bishops in *The Independent*, on the subject of "The Historic Episcopate," which appears to be too substantially historic for the disciples of the Westminster Confession.

On the other hand, Prof. Shields has taken strong ground in favor of episcopacy, Several of our bishops in response to a proposal made by Dr. H. K. Carroll, have pronounced against the expediency or propriety of modifying our canons so as to permit our clergy to exchange pulpits with the ministers of the various denominations; in short, the Church Unity Movement savors at present very strongly of the Church and very faintly of so-called "unity."

Our Church Congress held a good meeting, and professed repentance, conversion, and amendment of life, with considerable self-congratulation.

Our pleasant relations with the Mother Church of England have been cemented more closely by the visit of the Dean of Rochester to America, and by the presence of a number of our prelates at the London Missionary Conference.

The course of ecclesiastical affairs abroad has been marked, especially in England, by controversy and excitement. The attack upon the Church in Wales has been only temporarily parried by circumstances; it is still upon the Liberal programme, and in the forefront of it. It has drawn forth forcible statements from the two archbishops and from many others, and has begun to demonstrate that the old Church has some splendid leaders.

A sharper and more immediate contest was the London School Board election, in which the Church won a victory, to be sure, but not as decisive as we hoped, for Christian education.

The ever-present Roman controversy has been largely in evidence, and Cardinal Vaughan also, minus evidence. But the noteworthy features of the situation are the letter of the Abbe Duchesne to M. Dalbus, in favor of the validity of Anglican Orders, and the apparent inclination of the Vatican authorities to give the subject a consideration upon its merits. The question seems to have been reduced to a minimum: "Acknowledge the chair of St. Peter and your orders are valid; otherwise, not." The Rev. Fr. Puller's book, "The Primitive Saints and the See of Rome," is the most valuable one of the year upon this topic.

The Archbishop of Dublin awakened much indignation, not yet allayed, by consecrating Signor Cabrera a Bishop in Madrid, for some Spanish Protestants, against the advice of the English and American Episcopate, as expressed by the last Pan-Anglican Conference.

The Exeter Church Congress was a grand success, and so was the Third International Congress of the Old Catholics held at Rotterdam, Aug. 28-30th.

The reigning Pope is said to have made overtures for reunion to the prelates of the Orthodox Eastern Church and to contemplate a similar *rapprochement* with the Anglican Communion; but we fear this is only a "Roman candle," so far as any clear and lasting light upon the subject is concerned.

The Church and nation of Russia are mourning the recent death of the Czar Alexander III., "The peace keeper," and the civilized world is aroused by the report of atrocities inflicted upon the Christian Armenians by the soldiery of the Turk. The success of Japan against China makes the political situation in the far East extremely sensitive; the year is closing with actual war, and with rumors of wars imminent, under conditions which may easily precipitate international strife.

The necrology of the year includes the names of many eminent men in England and America. In the Church of England we may mention the last of Lord Shaftsbury's Bishops, the Rt. Rev. and Hon. John Thomas Pelham, of Norwich; also the Rt. Rev. Alfred Blomfield, Suffragan Bishop of Colchester; and the Rt. Rev. Charles Alan Smithies, Missionary Bishop of Zanzibar. The list includes Canons Curteis and William Cooke; Rev. J. C. Malan, Rev. C. S. Grueber, Dean Butler of Lincoln, once the famous vicar of Wantage, and the Rev. E. S. Ffoulkes, vicar of St. Mary the Virgin, Oxford.

In our own Church three bishops have deceased, the Rt. Rev. John Adams Paddock, of Olympia, the Rt. Rev. Horatio Southgate, retired, and the Rt. Rev. William Bell White Howe, of South Carolina; and from among the clergy we may mention, as well known to the Church at large, Ven. Horace Stringfellow, D. D., Rev. Henry L. Ziegenfuss, S. T. D., Rev. Stevens Parker, D. D., Rev. E. Spruille Burford, Rev. David Pise, D. D., Rev. James A. Bolles, D. D., Rev. Lewis Burton, D. D., Rev. Charles Minnegerode, D. D., Rev. Kinloch Nelson, D.D., Rev. Ovid A. Kinsolving, D. D.; and among the many noted laymen who have passe

from us we must record the name of the Philadelphia philanthropist, George William Childs.

"Grant them, O Lord, eternal rest,
And may light perpetual shine upon them."

Letters to the Editor

EDITORS MAKE MISTAKES

To the Editor of The Living Church:

It is a pity that editors of Sunday school lesson papers should make such mistakes as are found in some of them. In one series of "Church Lessons" published in New York, we find the first Sunday in Advent called "Advent Sunday." In another series published in the same city, we find the same mistake, and in addition, "Epiphany Sunday." The Book of Common Prayer, the grandest Sunday school teachers' manual, never speaks to us of such Sundays. If such misguiding nomenclature is allowed to be taught, we shall be soon having an "Easter Sunday."

HENRY E. S. SOMERVILLE.

Buffalo, N. Y.

NOT A MASS

To the Editor of The Living Church:

In this week's issue you refer to a memorial service in the cathedral of Notre Dame, in Paris, on Nov. 11th, for the late Czar of Russia, and speak of it as notable as being the first recorded Mass for a person not in communion with the Church of Rome. Will you permit me to question if the service in question was a Mass? I was in Paris at that time and on the Saturday before the Sunday referred to, the Swiss in Notre Dame told me that the next day, at two o'clock, if I remember rightly, a service for the Czar would be held. I am not certain of the hour, but at least it was in the afternoon, and hence not a Mass.

BARR FERREE.

Dec. 15th, 1894.

Feast of the Circumcision

From the Latin of Sebatian Bernault, A. D. 1726.

BY THE REV. JOHN ANKETELL, A.M.

Now are the shadows of the weak Law flying,
Long was its terror on our conscience lying,
Jesus with us his covenant is making,
His love partaking.

Ray of the true Sun, Light of Light paternal,
Pure is Thy lustre, fadeless and eternal;
Child free from sin! Thy blood poured forth most holy,
Flows for us solely.

Those precious drops of infant blood now flowing,
Pardon for sins on mortals are bestowing,
Pledge of Thy death, when all for us is given—
Our hope of heaven.

This day to Thee, O Child, a name is giving,
Worshiped by all in earth and heaven living;
Now to be called the Savior of the sinning,
Thou art beginning.

Praise to the Father and the Son be chanted,
Who by His life-blood life to us has granted:
Equal of both, eternal holy Spirit!
Praise to Thy merit.

Fair Haven, Vt.

Personal Mention

The Rev. Wilson Waters has taken charge of the House of Prayer, Lowell, Mass.

The Rev. E. A. Rencuf, D D., has sailed for a winter's tour of the Mediterranean.

The Rev. J. G. Shackelford has accepted the rectorship of St. John's church, Houston, Va.

The Rev. John Leal has become assistant minister of Grace parish, Utica, C. N. Y.

The Rev. Edmund C. Belcher is about resuming his regular duty at St. Mary's church, Green Cove Springs, Florida. Address him accordingly during the winter months, after which, 14 East 109th st., New York, his permanent address.

The Rev. Julius Gassaner has been appointed to the charge of St. Stephen's mission, Norwood, Pa.

The Rev. J. Thompson Carpenter, general missionary of the Germantown Convocation, (diocese of Pennsylvania), who is suffering from nervous prostration, sailed for Florida Dec. 19th, where he will remain for most of the winter.

The Rev. Dr. Edward W. Appleton who has been suffering from an attack of typhoid fever, is now convalescent. He expects to go South after the beginning of the new year, and will be absent about three months.

Ordinations

Dec. 13th, Bishop Randolph ordained to the diaconate, in Grace church, Petersburg, Mr. Franklin Anderson Ridout, a brother of the rector of Grace church. He will be assigned work in Powhatan county.

In Christ church, Owosso, Mich., on the 3rd Sunday in Advent, the Rev. Edward Earle, of Caro, was advanced to the priesthood by Bishop Gillespie, of Western Michigan. The Rev. Sherwood Roosevelt preached the sermon, from Col. i: 28. The sermon closed with a feeling address to the candidate, who was presented to the Bishop by the preacher. The Rev. Mr. Roosevelt and the Rev. Fred. Hall united with the Bishop in the imposition of hands.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

HAUGHTON.—Suddenly, on Wednesday, Nov. 28, 1894, in Williamston, N.C., the Rev. Thomas Benbury Haughton.

"Blessed are the dead who die in the Lord."

DICKINSON.—At Fond du Lac, Wis., entered into rest on Friday, Dec. 7th, 1894, Charles Ervin Dickinson.

"Peace, perfect peace."

GALE.—Entered into life eternal, at her country residence, Worthington, near Westover, Md., on the morning of the second Sunday in Advent, Dec. 9th, 1894, Anna I., beloved wife of Dr. Wm. H. Gale. Funeral Tuesday, Dec. 11th, 1894, 11:30 A M, at her residence. Interment from St. Michael's and All Angels' church, Baltimore, Wednesday, 13 inst., 11:30 A.M., at Greenmount cemetery, Baltimore, Md.

"Number her with Thy saints."

Obituary

THE LATE DR. BOLLES

At the regular meeting of the vestry of the Trinity Cathedral parish, Cleveland, Ohio, December 13th, 1894, this memorial of the Reverend James Aaron Bolles, D.D., rector *emeritus*, was presented by the dean, the Rev. Charles D. Williams, on behalf of the committee appointed at the last meeting for this purpose, and unanimously adopted by a rising vote.

IN MEMORIAM.

James Aaron Bolles, Doctor of Divinity.
Rector of Trinity parish from March, 1854, to May, 1859.
Rector *emeritus* of Trinity parish from June 20th, 1882, to September 19th, 1894.
Senior Canon of Trinity Cathedral from February, 1890, to September 19th, 1894.
Departed this life September 19th, 1894.

The Bishop of Ohio, and the dean and rector, the wardens, and the vestry of Trinity cathedral parish would hereby put on record their loving testimony to the revered and beloved memory of their departed leader and shepherd.

Many were the aspects of that venerable and lovely personality that has just passed beyond the limits of our present vision. Others have paid their tributes to him as priest and doctor of the Church Catholic; as champion and defender of the Faith; as founder and spiritual director of institutions, guilds, and societies of charity, devotion, and consolation. To us, he stood in nearer and dearer relations—relations parochial, pastoral, and personal. He was to us rector, shepherd, father, and friend. It is to this aspect of his memory that we would pay our tribute.

Dr. Bolles' active connection with Trinity parish was comparatively short, covering a period of slightly more than five years. But these years were critical years in the life of the parish, marked especially by the burning of the old edifice on St. Clair and Seneca streets, and the migration to the present building on Superior near Bond. And upon that plastic and formative period of the parish life, Dr. Bolles' strong and vigorous personality, and earnest and faithful ministry, left a deep and permanent impression. Probably no other rectorship in the long history of the parish has left behind it more monuments and memories, has affected more vitally and lastingly the character and spirit of Trinity parish than that of Dr. Bolles.

It is to his strong and positive Churchmanship that the parish owes largely her multiplied services, her rich and reverent ritual, her careful and faithful observance of the fasts and feasts, her devotion and loyalty to the Church's standards and traditions.

It is to his large-heartedness, to his diligent teaching and cultivation of the spirit of charity, and more than all to his own example and practice, that the parish owes much of that open-handed generosity, that liberality in giving, and interest in all good works, for which old Trinity has ever been noted. The Church Home stands to-day as a monument of that aspect of his ministry among us.

And what can we say of him as pastor, as spiritual counsellor and guide, and comforter? It was here that Dr. Bolles, strong in many directions, stood pre-eminent. The rich fruitage of his pastoral wisdom and skill, developed and ripened through a long and varied experience, has been garnered and preserved for the public in "The Vade Mecum," the manual which he collated and prepared, and which has been, and is being used by so large a number of our clergy in public and private offices, in the prayer closet with the penitent and perplexed, by the bedside of the sick and dying, over the open grave, and in the house of mourning. By it, "he, being dead, yet speaketh" in many voices, the words of counsel and strength, of comfort and hope.

But it was the especial and peculiar privilege of Trinity parish to enjoy the personal ministrations of that wise and skilled pastoral care, of which this book is the public fruitage and result. The record of that personal ministry is too sacred to spread before the public eyes here. It is written deep in the hearts, memories, and souls of the scores and hundreds whom he has counselled, strengthened, comforted, and consoled—to be read one day in Paradise.

It was but natural then that the ties between Dr. Bolles and Trinity parish should be peculiarly strong and tender, as is witnessed by the unique and almost unprecedented fact in parochial histories that after many years of absence in other fields of labor, the former rector returned to renew old memories and friendships and spend his last days among his old people, as rector *emeritus*.

With these feeble and inadequate words, we, as the officers of this parish, would suggest—though we cannot fully express—the reverence, the deep and abiding affection, in which Dr. Bolles' name and memory are held by the people to whom he so faithfully, wisely, and lovingly ministered.

[Signed]

The Committee: THE REV. CHAS. D. WILLIAMS, dean.
JAMES W. LEE,
WM. G. MATHER.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st, New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

ST. JOHN BAPTIST (COLORED), TYLER, TEXAS

The day school in connection with this mission which during the three years past has been in operation, is suspended, owing to the lack of means to continue it—a step which is already proving disastrous to the mission. Two of the successful candidates for teachers' certificates in this county in last September were pupils of this school. It is our wish to re-commence work in January, 1895, under the management of a competent woman, when the industrial department for girls can be properly conducted. The Bishop of the diocese has kindly promised to supply a part of the salary, and for the balance I appeal to the loving generosity of Church people generally. Do, dear friends, come over and help us. If the colored people are to be brought into the Church in appreciable numbers, and thus enjoy the benefits of our holy religion, the mission schools must be an important factor towards the accomplishment of such an end. Contributions may be sent to BISHOP KINSOLVING, Austin Tex., or to the missionary in charge, JAMES J. N. THOMPSON, mission priest.

AUSTIN, TEX., Nov. 10, 1894.

My dear Mr. Thompson:—I approve of the letter and you can use my name with your appeals. I wish you a large measure of success, and I will aid you in every way I can. Yours very sincerely,

G. H. KINSOLVING,
Bishop of Texas.

APPEAL

For Sweet Charity's sake. A Churchman who has been an invalid, without means of support for himself or family, for more than a year, finds that an operation is necessary to save his life; but in order to have it performed he must go to a distant city, and in the meantime his wife and children must be fed. Trusting in God, he appeals to kind Churchmen, who have health and strength, or any parent who has dependent children, to assist him in his hour of need. Any contribution will help and be gratefully received. Address "INVALID," care of LIVING CHURCH, Chicago, Ill.

[This appeal comes with the strong, almost pathetic endorsement of a clergyman of Missouri. Names will be given privately to any who may be disposed to aid. We are glad to add that the operation has been successfully performed in New York, and there is good hope of permanent recovery.—ED. L. C.]

Acknowledgments

For Invalid: Amount previously acknowledged, $95 50; J. G. F., $1; M. E. T. $1; J. C. M., $2; total to date, $99 50.

Church and Parish

WANTED.—Organist and choirmaster having 15 years experience, and graduate from the N. E. C. of Music, Boston, Mass., desires a position in live parish. Must have good organ. Can give excellent references. Address, "CHOIRMASTER," care of THE LIVING CHURCH.

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new one.

The Editor's Table

For Christmas Day.

"Unto us a Child is born—unto us a Son is given."

BY A. K.

No beacon star burns in our sky
While softly sleeps the silent earth,
As when a thousand years ago,
It knew the Blessed Christ-Child's birth.

No pure maid-mother bends above
Her baby, laid in manger bare;
No wise men journey from afar,
Star-led and bearing presents rare;

No serried ranks of angels stand,
To sing their praises from the sky;
No God-sent wonder gives us sign,
As on that holy night gone by.

Yet Christmas peace broods o'er the earth,
And Christmas love fills hearts of men,
And Christmas joy wakes everywhere,
At His glad coming—now as then.

O Christ-Child, King! We come to Thee,
To find in Thee our life divine;
Oh! Of our hearts thy kingdom take,
Reign over them, and make them Thine.

Church Unity Fifty Years Ago

DEAR LIVING CHURCH:—It was with great interest and pleasure that I read in your issue of Nov. 10th, the reply by telegraph from Livadia, Russia, to the one sent from the Missionary Council. A cable message had been sent just after the noon-day prayer on the second day, to the archpriest in attendance upon the Emperor of Russia, then dying, informing him that prayer had been offered by the united assembly in the Emperor's behalf. As I read the telegraphic response, there came to me, with the recollection of the occasion, the feeling of humble gratitude to our blessed Lord and Head of the Church Catholic on earth, that I was permitted to add my heartfelt *Amen* to the universal response that went up from that vast assembly like the sound of many waters, reaching, I doubt not, to the Majesty enthroned on high. Then came to me the recollection of another occasion, as it was told me years ago. I have in possession two bound volumes of *The Children's Magazines*, a periodical published in years 1844-5. In the first of these numbers, the incident is related in verse. At this time, when the union of the scattered branches of the Church Catholic is a topic of ever-increasing interest to all true Church people, I could not but feel that it might interest your readers, and so have copied these verses which relate the incident. I think the verses must have been written by one who was afterwards the Rt. Rev. Horatio Southgate, as the initials "H. S." would seem to indicate.

C. W. W.

THE HOLY COMMUNION

(This note introduces the description in verse.)

At the administration of the Lord's Supper, at the house of the Rev. Dr. Robertson, Pera, Constantinople, Sunday, Sept. 5, 1841, there were present, Mar Athanasius, a Syrian bishop; Mar Johanna, a Nestorian bishop; Abraham, a Nestorian priest; Arsanes, a Nestorian deacon; and a Bulgarian, a member of the Greek Church who had been in England. They all received the Sacrament with Mr. and Mrs. Southgate. At the same time, the second and third daughters of Dr. R. partook of the Communion for the first time.

"There stood before that humble shrine
A strange and various band,
From Tigris' banks, from Western shores,
And Iran's fairy land.

"And one who learned of Christ pure truth
In Britain's hallowed clime,
Where faith, freed from old error's gloom,
Shines forth with ray sublime.

"A mother hither brought the charge
God to her care had given,
And two young hearts in life's first bloom
Renewed their vows to heaven.

"We came from differing lands and climes,
Yet met we there in Christ's own Name,
Not Jew, nor Greek, but Christians all—
Our faith, our hope, our joys the same.

"And he who priestly hands did raise
To consecrate the bread and wine,
Spake of the one, the Catholic Church,
Descending in the Apostles' line.

"And told how erst that Church had shown
A perfect unity of name,
And by unbroken fellowship
Put all her Pagan foes to shame.

"And wished that soon the day might come
When Christian feuds should end their reign,
And universal brotherhood
Return to bless the Church again.

"We knelt—the same was still our plea,
For Christ's dear Church on earth harassed,
That we, who bear His sacred Name,
Like those who to their rest had passed,

"Might win our way in 'faith and fear
Agreeing in God's Holy Word'
To realms where they who faithful fought
Receive in this their full reward.

"We told our sins in solemn strain,
And still arose our sad lament,
Till God's own priest, in Christ's dear Name,
Spake pardon to the penitent.

"We listened to our Saviour's words—
Absolved, our songs in triumph rise;
Then humbly bowed, at distance meet,
Asked blessings on the Sacrifice.

"The bread was broke, the wine was blessed,
Our holy offering duly made;
Our vows anew devoutly sealed
To live in Christ, our living Head.

"Then came the feast—the joyful feast;
Bishops, whose flocks old strifes divide,
Restored to pristine unity,
Received Christ's Body side by side.

"Then knelt the priests, in order due,
In name divided—not in heart;
And one of lower ministry
At Christ's blessed feast received his part.

"And yet another nation came,
A brother of another name;
A mother led her offspring there
In new-born love the feast to share.

"O let that holy festival
In joyous memory treasured lie,
A harbinger of better days,
When love shall reign and strife shall die.

H. S.

Written Sept. 13, 1841.

The Training of Vested Choirs

IX

The "three graces" of choir training are tone qualities, accuracy, and expression, neither one of which is all-sufficient alone. The first lessons of the newly formed class of boys should be in tone production. Probably there is no subject in all the range of musical lore about which so much knowledge is claimed and about which so little is really known, as voice production. "Methods" are about as countless as the teachers of them, and each instructor insists upon the scientific correctness of his own theory, and the empiricism of every one else's. Now, empiricism is not, or should not be, in the matter of voice culture, a term of reproach, for the most successful of trainers have been simply clever empirics; that is, they have been shrewd observers of vocal phenomena, who have been able to put their observations to use in devising certain exercises and courses of practice which they have learned will bring about certain results.

Of late years the terminology of the vocal organs has become most common in the mouths of teachers, so that the whole matter has been greatly befogged by a multitude of anatomical and physiological phrases, until the teacher of singing of the present year of grace seems to be about half surgeon. It is not our intention to gainsay the value of this, nor to disparage experimental knowledge. The only point we wish to emphasize is that all knowledge upon the subject is empirical; for the reason that our information of the exact processes which take place in the throat on the production of a tone is very limited. Our only source of data is the laryngoscope, which reveals but little. Arguments over this, that, or the other "method," are profitless to the last degree, and so is the never-ending strife of tongues over the "old Italion" method, one disputant claiming that he has discovered it to consist in the downward extension of the "thin" register, with relaxed throat and high palate; and another insisting that he has found the lost secret in the upward extension of "thick" tone, with a low palate and tense muscles. Whereas no mortal man knows what the "old Italian" method was, or whether indeed there was any such thing as distinguished from systems now in vogue.

At the present time there is a disposition in some quarters to discourage the use of the term "register" as being meaningless. For our own part, we do not insist upon it, but for the purpose of distinguishing between the two distinct qualities or colors of tone to be found in the voice, it is as convenient a word as any other. The exigencies of vocal music demand that two of the four parts of harmony shall be sung in the "thick" or "chest" register, and if the alto is to be sung by women or by boys, the same is true of that part also. With regard to the treble, which is the predominating part, the qualities of which are most important in fixing the general character of th tone, there is a choice as to the color of tone to be adopted. It is to be observed that the "chest" voice—as it is called, though of course no voice proceeds directly from the thorax or chest—is that quality and compass which reaches its full development coincidently with the establishment of the amatory passions. It is therefore the quality of voice best fitted to express strong emotion or passionate utterance, and most powerful in stirring excitement in the minds of those who hear. It is essentially the dramatic voice, and is in its most favorable environment and brought to the utmost limit of its power and moving eloquence, on the stage. But when the question is one of providing music for the worship of God, it may be properly considered whether the dramatic element is not out of place. The elocutionary reading of the Scriptures is now almost universally discountenanced, and the consensus of thought is, we think, tending to a similar attitude towards dramatic, or, as we prefer to call it, elocutionary singing in the sanctuary. This does not involve a monotonous and expressionless style of singing, any more than the abandonment of "elocution" in reading the Bible means a dreary and mechanical delivery; it merely aims at the elimination of that characteristic style, the obvious purpose of which is to produce an "effect" upon the listener.

We look then for the means of developing a tone quality in the voice, which shall be dispassionate, '*spirituel*, unworldly (as some one has put it), and we find it in the neglected, the undervalued, the almost despised "thin" or "head" register of boys or women (for it may be remarked just here that the same method of procedure will produce about the same result in both). So far as boys voices are concerned, we are reinforced here by the fact the thin register is by far the more valuable of the two for musical purposes. By their habits of life the chest voices of boys are almost always abused into a state which renders them intolerably disagreeable if the attempt is made to carry them upward, to any distance. Mr. Stubbs has very clearly pointed out that if a boy were to be brought up to the gentle pursuits and quiet indoor life of a girl, his voice would be quite as feminine in quality before the breaking period, and *vice versa*, if a girl should follow the same rough sports and commit the same vocal abuses that boys do, she would acquire the same harshness of tone. Now in the development of the head or "thin" register of the boy's voice lies the "secret" of tone production about which so much ado has been made. Of course, matters of attack, enunciation, phrasing, flexibility, and so on, are all of the utmost importance, but so far as tone quality itself, pure and simple is concerned, this is the root of the whole matter.

The history of this method of dealing with boys' voices dates back in this country some twenty-five years or more to the incumbency of Dr. Messite at Trinity church, but the system was first carried to its extreme points, as we are informed, by J. Kendrick Pyne, when he was organist of St. Mark's church, Philadelphia. Mr. Pyne did not remain very long in this country; returning to England, where he is now, we believe, organist of Manchester cathedral. He, it is said, instructed Mr. George F. Le Jeune in this way of training the voice, and Mr. Le Jeune in turn communicated it to Mr. Stubbs, who is at present, through his writings on the subject, the best known expounder of the method. Meantime, however, many others had adopted the same plan, either to its extreme limit, or in somewhat modified form. This brings us to the consideration of the practical part of tone production.

In entering upon this branch of our subject, we encounter a difficulty at the outset. This is that the "head" tone is only available throughout a portion of the compass. Mr. Stubbs enunciates unequivocally the doctrine that nothing but "thin" tone is permissible from top to bottom of the vocal range. Other trainers permit the use of "thick" tone for the lower notes, varying in their directions for the treatment of the junction or "break" between the two qualities.

We may spend a moment in examining these [illegible] It is obvious that in Church music the trebles should be able to produce a serviceable tone at least as far down as the C on the first added line below the treble staff. There are occasions when the part is found written down to B flat (see the *Gloria in excelsis* of Garrett's Communion Service in E flat), and even A flat is not unheard of; *e. g.*, in Dr. Jordan's festival *Te Deum* in C, at the words: "we believe that Thou shalt come to be our Judge," where the voices are carried in unison down to G. But let these extreme cases pass. Hardly a Church service could be devised in which the trebles would not be called upon repeatedly to descend at least as far as C. Experiment will demonstrate to any one that the "thin" register of the treble voice cannot be made to produce a tone of any value below G (second line), or in some instances F (first space). The choir of St. Paul's cathedral has been instanced as an example of one in which "thick" tone is never heard, and the writer is informed on the best authority that below F the boys of that famous chorus are absolutely inaudible. There are choirs in this country, the trebles of which are represented as being taught to sing nothing but "thin" tone, where the boys unquestionably employ "thick" tone for the bottom of the compass. It would seem then that the trainer must at the start make a choice as to whether he will adopt a plan which will result in all the lowest notes of his treble parts being weak and undistinguishable, by undertaking to cultivate nothing but "thin" tone, or will adopt a system which combines the best features of both registers. In either case the *modus operandi* is the same, up to a certain point. The first thing to be done is to establish the boys in the habit of using the "thin" register. In order to do this, it will generally be found the best way to take the boys in squads of half a dozen each at different times, so that the choirmaster may gather them closely about him and be sure that the attention of each is fixed upon his work, and that every word of instruction is being understood. The choirmaster should then explain in the simplest and most comprehensible way the difference between the two vocal qualities, and the character of the one which he wishes the boy to produce, avoiding all technicalities, and bringing the idea within the boy's mental grasp. Having done this, he should make each boy sing very softly up the scale, noting carefully upon what note the "break" between the registers takes place. When this point has been ascertained, make him sing (softly all the time) the tones which lie above the "break" as far up as his voice can possibly be extended—which will generally be as far as A flat at least, often higher. The sound of A, as in the words "father" or "law", should be used on these upper tones. When the boy has acquired the knack of striking any note above the "break" in the head register with certainty, and with no sliding up to it from the third or fifth below (which may be accomplished in a very few moments, or may require several lessons), he should be brought slowly down the scale (never up at this stage of the proceedings), and the choirmaster should watch with care at what point the "break" occurs in descending, which will usually be on a note lower than when ascending. When this point has been determined—and the boy should be urged to carry the head tone as far downward as he can without its becoming too weak—the breaking point thus revealed should be considered as fixed for that voice, and the boy taught to change quality at that point, both ascending and descending.

Book Notices

Daily Messages From the King. by His messengers to His children. Selected and arranged by S. R. Z., with a preface by Mrs. Margaret E. Sangster. London and New York: Marcus Ward & Co., Limited. Price, $1.000.

A page for a day bearing a prose quotation from some devotional writer, preceded by a verse from scripture. Sometimes a helpful verse of poetry is added. The selections are of a practical, helpful character.

The Rhythm of Bernard de Morlaix, including "Brief Life is here our portion," "Jerusalem the golden," "For thee, O dear, dear country." Translated by the late Rev. J. M. Neale, D. D. Illustrated by E. C. Gardner. London: Eyre & Spottiswoode.

All lovers of this Christian classic, whether in its entirety or through those portions of it that have become dear and familiar by use in worship, will delight in this beautiful edition. The hymn itself is set in fancy type and there are twelve full-page illustrations, very exquisite in conception and treatment. The whole forms a very handsome volume.

A Gift of Peace, and loving greetings for 365 days. Chosen and arranged by Rose Porter. New York and Chicago: Fleming H. Revell Co., 1894. Price, $1.

The quotations by various authors aptly emphasize and elucidate the Scripture for the day, the whole forming a combination of valuable and interesting thought. The keynote of all is the word "peace."

Rick Ralton's Reconciliation. By Edward N. Hoare, M. A. Illustrated by W. H. Overend. London: S. P. C. K., New York: E. & J. B. Young & Co. Price, $1.50.

Rick Ralton's Reconciliation—"to God and to those human obligations and relationships against which he had striven, in wild rebellion"—was brought about, after many troubles had shown him that the way of the transgressor is hard. Of what befell him by sea and land, at Castle Croft, his Irish home, or amid the wild peaks of the "Rockies," is vividly narrated in this story of youth.

The Butterfly Hunters of the Carribees. By Dr. Eugene Murray-Aaron, F. E. S., F. Z. S. E. New York: Charles Scribner's Sons. Price, $22.

An interesting account of two boys who went for a vacation to the Carribee Islands with a scientific doctor. They collect specimens of various kinds; have a series of adventures; learn a great deal in an easy way, under the instruction of the doctor, who is "up" on every subject, from ancient history to the latest modern hypothesis; and finally, return home loaded down with specimens and information. It is brightly written and well illustrated. A good book to put into the hands of the young.

Sir Henry Layard; his adventures and discoveries. By Alfred E. Lomax, Author of "Sir Henry Baker," etc. Illustrated. New York: Thomas Whittaker. Pp. 144. Price, 50 cents.

The latest issue in the "Splendid Lives" series, it tells the story of Layard briefly, yet, with sufficient fullness to make a reader fairly well-informed concerning the main points of the great explorer's travels and discoveries, and all in a style that imparts vivid interest to the narrative. Little touches here and there serve to give one an inkling of some universal manners of mankind; as, for instance, in speaking of the visit to Aleppo, we find: "The horse market was found to be entirely in the hands of clever brokers, who were experts at fleecing both buyers and sellers." Besides a very good frontispiece engraving of Layard, from a photograph, there are 14 illustrations in the book.

Olivia. A Story for Girls. By Mrs. Molesworth. With illustrations by R. Barnes. Philadelphia: J. B. Lippincott Co. Price, $1.25.

Olivia is a "nice" English girl, and the story is told very pleasantly of a visit she made some relatives in another country, a visit upon which hinges the young heroine's destiny. The cup of tea, inevitable in English novel, appears at proper intervals to sustain and soothe. Though a story for girls, a "possible he" early appears—taking, of course, a cup of tea from Olivia's hands. The curtain is rung down discreetly—a row of asterisks takes the place that would in a novel for grown-ups be occupied by a careful analysis of a tender *denouement*—and is rung up again for a tableau: The Young Mistress of ——— at Home!

The Royal Road; or Taking God at His Word. By Marion Harland New York: Anson D. F. Randolph & Co. 12mo. Price, $1.50.

There is an intensity and simplicity about the characters in Marion Harland's books that are dramatic. They all have the breath of life, and they insinuate themselves into our sympathies to such an extent that we could fancy we have known them. There is much good advice, but nothing that is stilted or obtrusive. The author has changed the old adage, "There is no royal road to learning," into the new one, "There is *one* royal road—to happiness," and this is in taking Christ into daily companionship. If comforting hearts filled with sorrow, has been the author's intention, she will certainly meet with success.

The Power of an Endless Life. By Thomas C. Hall. Pp. 190. Chicago: A. C. McClurg & Co. Price, $1.50.

A volume of sermons by the pastor of the Fourth Presbyterian church, Chicago. We cannot always accept his exegesis and application of Scripture as when he applies St. Paul's expression "a form (*i. e.* outward semblance) of Godliness" to the different types of Christianity, such as mediæval scholasticism and evangelical emotionalism, implying that they are a matter of indifference; or when he sets up St. James as the representative of the Puritan style of life in the Christian Church. But the book is full of earnestness, and there are pages to which no exception can be taken. The literary style is excellent and forms an almost perfect vehicle for the thought, which is clear and strong. The typography of the book is all that could be desired.

The Birds' Calendar. By H. E. Parkhurst. Illustrated. New York. Charles Scribner's Sons. Price, $1.50.

It was a happy thought of the author to mark the year by the comings and goings of the birds, those "happy commoners" of nature "that haunt in woods, in meads, and flowering gardens." And so he begins with taking his reader to the park in January, and there making him acquainted with more than a dozen species of feathered fowl, "who can endure the winter's cold as well as he." Here is a bit from the calendar for February: "The carol of the song-sparrow was on the air; but the white-throats, whose time had not yet come, were busying themselves silently. A pair of robins crossed my path; and the handsome cardinal, like a presiding genius in the scene, was flitting from tree to tree; while the little chickadee was as full of pranks as the irrepressible youngest child in the family." Thus month after month the reader is taught about bird ways. Better yet will it be if it interests him to know more of the avifauna of his neighborhood—a study that is disciplinary, as well as delightful—and a few weeks of effort in such pursuit will reveal the truth of the old couplet:

I hearing get, who had but ears,
And sight, who had but eyes before.

Life and Letters of John Greenleaf Whittier. By Samuel T. Pickard. In two volumes. Boston and New York: Houghton, Mifflin & Co. Price, $4.00.

These two volumes form a valuable addition to biographical literature. Though poets be born, not made, yet the environment of the Quaker poet's boyhood, the fair New England country landscape, was well-fitted to develop the heaven-given germ: and a home life, pure elevating, holy in its influences, must have had a large share in making the beloved poet what he was. It is a sweet picture that the biographer presents, the Whittier family assembled on "First-Day" afternoons for the study of Holy Scripture; and he calls attention to what Stedman has said of the poet: "The Bible is rarely absent from his verse, and its spirit never."

The letters reveal a vein of humor in our grave Quaker poet that is an added charm to the sweet serenity which we associate with his name. These letters, moreover, are mostly of those written to his literary friends, and other distinguished men of his time. His time! Yes; that time is now of the past; Holmes was "the last leaf upon the tree." Such books as this will make live again, to a younger generation, a past of which a nation may well be proud

A Shelf of Old Books. By Mrs. James T. Fields. New York: Charles Scribner's Sons. Price, $2.50.

This volume belongs to the class of books that one would like to own for the pleasure of marking it. It is rare good company that Mrs. Fields introduces her readers to, as from the "Shelf of Old Books," she takes down many a treasured volume that her husband had collected in his life of literary association. Here is "a battered little copy" of Keats—"a copy long used by Tennyson, and evidently worn in his pocket on many an excursion." This he had handed to Mr. Fields at parting. A volume of Lamb opens at an autograph letter of his, given to Mr. Fields by Barry Cornwall (Mr. Proctor). "Cram it into your pocket," said the generous giver, "for I hear my wife coming down-stairs, and perhaps she won't let you carry it off after all!"

The books on the shelf remind Mrs. Fields of many delightful anecdotes of authors and successive owners, and we can give only a faint idea of the good things with which her book is filled. Not the least of these good things, however, are Mrs. Fields' own sympathetic comments, and her reminiscenses of the literary society of which she and her husband formed an honored and an important part.

Fundamentals; a brief unfolding of the Basal Truths of the Christian Faith. By W. Fisher Markwick. New York: A. D. F. Randolph & Co. Pp. 276. Price 75 cts.

This writer believes that the above truths "may be fully and clearly elucidated without the slightest tinge of sectarianism," an opinion in which we cannot agree with him. In the chapter on regeneration, for instance, he rightly defines that great experience as a new spiritual birth of the soul, but gives not the faintest hint of any connection between it and the Sacrament of Baptism, or of the existence of any such sacrament. He suppresses that part of our Lord's words in St. John III, which do so connect it, while quoting the context. If this is not "sectarianism," we should like to know what it is. He follows the same line of treatment, so popular nowadays, emasculating and paring down Catholic truth until there is only a disjointed skeleton left, until its vitality and power are gone. One would expect to find the fundamentals of the Christian Faith in the Apostles' Creed, but the most violent stretching could not make this book cover the ground of that simplest and most elementary expression of our faith. The author should study Bishop Pearson's monumental work on the Creed.

The Psalms. By Alexander MacLaren, D. D., Vol. III, Psalm xc-cl. New York: A. C. Armstrong & Son, 1894. Pp. 461. Price, $1.50.

In this concluding volume on the Psalms, Dr. MacLaren continues his translation and commentary on the same lines he has pursued in the previous volumes. The translation is close and literal, though not without poetic grace, and the parallelism of the Hebrew is expressed in the printing. The author does not comment on each verse, but gives the general scope of the psalm, discusses its authorship briefly, the occasion of its composition, etc., and explains such things as the ordinary reader wants to have explained. He has evidently studied what other critics have had to say, but follows his own independent judgment, generally preferring the traditional interpretation rather than the guesses and self-opinionated expositions of modern critics, and so his interpretation is more frequently right. When he cannot explain a difficulty he says so rather than attempt, like Cheyne and others, to

correct and manipulate the text to his own liking, and we like him for it; e. g., compare his treatment of Ps. cx with that of Cheyne's and see how incomparably and reasonably better his is. The reader untamiliar with Hebrew will be aided by this excellent work on the Psalms to put himself in possession of their meaning and to get an intelligent grasp of their scope and contents.

The Messiah of the Gospels. By Chas. Aug. Briggs, D. D. New York: Chas. Scribner's Sons, 1894. Price, $2.00.

This is, we feel it necessary to say, a heretical book; and one which proves, if any proof were necessary, the uncertain theological foundation on which its eminent author stands.

We always mistrust a writer who claims, as Dr. Briggs does, on pp. viii, ix, that "he has caught glimpses of the Christ of the Throne and of the Second Advent, which he did not learn from his theological teachers or from the writings of his predecessors or contemporaries." Those who have caught such glimpses are rarely left with sufficient self-assumption to say so. Dr. Briggs' treatment of the Gospels is rationalistic to a degree, and on pp. 49, 50 reaches the climax of what can only be painful to every reverent mind. On pp. 42–43 he says of the Gospel canticles that they "doubtless represent reflection on these events by Christian poets, who put in the mouths of the angels, the mothers and the fathers, the poems which they composed." In a note he adds; "It could not have been otherwise unless there had been a stenographer or reporter at hand on each occasion, which the circumstances narrated in the context make impossible." In other words, inspiration can do many things, but it cannot obviate the necessity of stenographic reporters. If such be the case what becomes of the supernatural charactor of inspiration? We cannot see what the religious world gains from the production of this book.

Lourdes. By Emile Zola. Translated into English by Ernest Vizetelly. Chicago and New York: F. Tennyson Neely. Price, $1.25.

Zola is the prince of realists, and this book is the most characteristic, the most thrilling, the most powerful of his works. It is not a pleasant book to read, and there are very few who could get any profit from it. The modern city of Lourdes at the time of the great national pilgrimage furnishes the author just such a background as he loves, against which to set his weird drama of human misery and credulity. He describes, with the most vivid realism, the trains crowded with the wretched victims of all the ills that flesh is heir to, rushing across the hot plains of France to the Virgin's wonder-working shrine; the vast assemblage of pilgrims from all the world, and the growth of hope and confidence day by day; the grotto and fountain, and all the appliances which have been called into play since the peasant girl, Bernadette Soubirous, saw her first vision years ago; the huge processions, with thousands of tapers, gliding like streams of flame across the black earth; the night-long vigils before the Virgin's shrine, with its flaring lights and silent concourse of worshipers; the wonderful cures effected in thousands of cases where all human help had failed; the alternations of hope and despair, of joy and misery. Through it all there runs a slender thread of sentiment in the story of a fair young cripple and her lover, a priest who has lost his faith, both of whom go to be healed at Lourdes. The author's purpose is, not simply to tell a touching love story, or to present a succession of highly colored and dramatic scenes, but under the guise of fiction to study the phenomena and discover what is the truth as to the miraculous powers of cure which have been claimed for our Lady of Lourdes. He spent some time upon the spot, and worked up the subject in every detail. His conclusion is that there are some cases of nervous disorders which have found a genuine cure, and that many others people who have been misled by country doctors as to the nature of their disease, recover when nature is given an opportunity to assert herself. But in no case was he able to discover any direct evidence of a miracle. When the pretended evidence was sifted, he found nothing left. He therefore refers the phenomenal growth of Lourdes and its national pilgrimage chiefly to the need of despairing, suffering humanity for something to which it may cling, to its inexhaustible capacity for being deceived.

Personality, Human and Divine. Being the Bampton Lectures for 1894. By J. R. Illingworth, M.A. London and New York: Macmillan & Co. 1894. Pp. 274. Price, $1.75.

The personality of God is a subject so fundamentally important, not only in the domain of theology, but also in the faith of the individual, that the arguments for the belief in a personal God cannot be stated too often; and as modes of thought vary with each generation, these arguments need to be re-stated, and re-stated in such a way as to adapt them to the changing methods of the human mind. The object of these pages is to review the reasons for belief in God and as the first step toward a faith in the Divine Personality, the author begins with an analysis of what we mean by personality. In the gradual growth of this idea, we are shown that it combines reason, will, and love, and has a unity, an identity, a reality, a spirituality, and a mystery all its own. We see how the vague but universal sense of the Divine Personality, refined by Greek philosophers, Hebrew prophets, and Christian Fathers, at last culminates in the doctrine of the Trinity; and that the so-called proofs, be they cosmological, teleological, ontological, or moral, are simply analyses of a fundamental instinct, which is both intuitive and rational. Well stated is the very important principle, so often lost sight of, that moral affinity is needed for the knowledge of a person; just as a moral disposition is necessary for the pursuit of a science or the knowledge of a friend, so knowledge of God must follow the same analogy, which is confirmed by the personal experience of holy men in every age. Reviewing religion in pre-historic and pre-Christian history, it is manifest, in this volume, that as man's instinct, arising out of his natural self-estimate, points to a person, and as his reason and conscience justify this instinct by demanding a first cause and moral governor, a revelation of this person is anticipated. And so, when this demand is fully met and man's hope more than fulfilled in the Incarnation (which is its crown and climax), he is at once prepared to accept it as true. Such, in meager outline, is the scope of this excellent work. The reasoning seems sound, close, and logical, and within its limits (for, from the nature of the case, it cannot be mathematical, but moral) is solid and convincing. Perhaps one might get an idea from this epitome of the book that it is dry and uninteresting, but we can assure the student of such deep things as are herein treated that he will find it full of profit and interest. In these days when the philosophy of the Divine immanence, so current, and which sometimes approaches perilously near Pantheism, it is both well and timely to have the truth of the Personality of God stated so clearly, and backed up by such strong arguments. And we doubt if any one could have done the work better than the Rev. Mr. Illingworth, whose essay on "The Problem of Pain: its Bearing on Faith in God" in *Lux Mundi*, manifested his ability for dealing with some of the deeper questions of theology and human life. His thought is exact, his method progressive and well arranged, his arguments reasonable and cogent, and the subject is presented in a style clear and lucid. Several pages of notes are appended, in which the principles of these lectures are emphasized and illustrated by references to and quotations from various authorities.

The Literary Digest will be a welcome addition to any library and an acquisition to any family whose readers are interested in modern thought and research. Besides editorial comments on "Topics of the day," there are also presented fair selections from both sides, when there *are* "two sides to a question." "Letters and art" is an interesting and stimulating department. Science is treated very fully, including, besides lengthy and important articles on special topics, "Science notes," and "Recent science." "From the religious world" and "From foreign lands" will suggest the nature of their contents to the average reader. A recent number of the periodical discusses, under the last-named heading, "Practical and theoretical Socialism." The "Miscellaneous" part gives us the "Business outlook" and "Current events," while not disdaining mention of certain small, light matters, likely to interest the casual reader. As a weekly, *The Literary Digest* is able to present its summary more promptly than the monthly and quarterly magazines of similar aim, and will especially recommend itself to readers on this account. It is also illustrated. [Funk & Wagnalls Co., 30 Lafayette place, New York; $3 per year.]

SOME HOLIDAY BOOKS.

The boy or girl who did not receive for a Christmas present the bound "*Chatterbox*," can be made happy on New Year's by a copy of this charming juvenile serial for 1894. It is edited by J. Erskine Clarke, M.A., and for seventeen years has been published by Messrs. Estes & Lauriat, 301 Washington st., Boston. Price, $1.25. Lavishly illustrated.

Every one knows the excellence of "*The Century Magazine*," but one needs to see the two superb volumes of its yearly issue, bound in "old gold," to appreciate it fully. The volume containing the numbers from May to October, gives some selections from the hitherto unpublished correspondence of Edgar Allan Poe and Edwin Booth, portrayals of the natures of the two men such as no biography could furnish. The record of the remarkable bicycle tour across Asia, by two young Americans, has attracted wide attention. Senator Hoar and the Rev. Dr. Buckley have a notable controversy on woman's suffrage, and Albert Shaw gives facts and figures of great importance to Americans in his study of "The Government of German Cities." In the way of art, there are the masterly engravings from the old Dutch Masters by Cole, illustrated articles on Dagnan-Bouveret, Tissot, and Boutet de Monvel. In fiction there are many short stories, and the serials, "A Bachelor Maid," by Mrs. Burton Harrison; "Love in Idleness," by F. Marion Crawford, and "A Cumberland Vendetta," by John Fox, Jr. The numbers are such as one would wish to keep in permanent form in a library. [New York, The Century Co., Union Square. Price, $3 00.]

During the long winter evenings that are now in order, a better choice for the amusement of the family circle could scarcely be made, than "Puzzles, Old and New," by Prof. Hoffman, illustrated, published by Frederick Warne & Co., New York. With these suggestions, and a little preparation, a great many surprising things can be done by a clever boy or girl. Such things are very fascinating to youth.

The "loveliest" book of the season is one that is filled with verses about love,—"Because I Love You." It is boxed and daintily covered in white and gold, edited by Anna E. Mack, and published by Lee & Shepard, Boston. Price $1 50. The editor seems to have used fine discrimination in selecting from the great mass of love-song. Longfellow and Tennyson appear to be her favorites. From Shakespeare there is but a single selection, from Lucy Larcom there are seven, and from Whittier, six. Yet, though the older poets are but little represented, the verses are all beautiful and the sentiment is wholesome. There is nothing of "love sick" tone in the compilation, so far as we have read.

"A Sporting Pilgrimage" (by Caspar W. Whitney, Harper and Brothers) has a holiday air, both in its title and make up. It is a beautiful volume, large page, generously illustrated, giving the results of a tour in England for the observation of athletic sports. The mere sight of it is enough to make a sportsman, boy or man, hungry for a taste of it, and the careful reading by our young men cannot fail to have a beneficial influence on the spirit of our games. In some respects, American sports are better conducted than the English, but our boys may learn much in some ways from their trans-Atlantic cousins. The tables, reports, rules, etc., given by the "Pilgrim," are valuable to the fraternity; the style is easy and entertaining.

Should scientists have a holiday book? Are they not taking all the romance and beauty out of life by their matter-of-fact (?) analysis, which makes the body a mere mechanism, and the brain a sort of galvanic battery, in the gray cells of which thought is evolved and conscience emanates; these being conducted along the nerve wires, and breaking out into a sort of "Helloa!" to the world without? Yet Prof. N. S. Shaler, Harvard University, seems to have retained some of the music of nature in his soul, and in writing "Sea and Land" he wrote a real "holiday book" of science. (Charles Scribner's Sons, $2.50). In binding and typography it is well presented. "Environment alone," the author concludes, "is not always competent to determine the way followed by a species in its process of change."

"We close our comments on "Holiday Books" with the unique and perhaps uncanny title of "Wild Beasts," (by J. Hampden Porter; illustrated; Charles Scribner's Sons; price, $2.00). It is a study of the characters and habits of the powerful wild beasts which have disputed man's dominion of the earth, among which only the elephant has been made to serve. The work should rank high in scientific and literary merit. It is a handsome volume, with full-page illustrations of the "beasties." The author does not, however, confine his remarks to wild beasts, when he says: "It is doubtful whether the family, properly so-called, primarily exists in human society, and whether it is not a later combination instituted upon the basis of common possessions." Let the shoemaker stick to his last!

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

MARCUS WARD & CO.

Daily Messages from The King, by His Messengers to His Children. Selected and arranged by S. R. Z. With a Preface by Mrs. M. E. Sangster. $1.00.

G. W. DILLINGHAM.

The Missing Chord. A Novel. By Lucy Dillingham.

ANSON D. F. RANDOLPH & CO.

In Cairo and Jerusalem. An Eastern Note-Book. By Mary Thorne Carpenter. With Illustrations. $1.50.

Pictures of Swedish Life; or, Svea and Her Children. By Mrs. Woods Baker. $3.75.

The Old Brick Churches of Maryland. By Helen West Ridgely. With Illustrations by Sophie De Butts Stewart. $2.00 net.

THE PARISH CHOIR, Boston.

The Church Hymnal. Revised and Enlarged. Edited by the Rev. Chas. L. Hutchins. Organ Editlon.

CHAS. SCRIBNER'S SONS.

Love Songs of Childhood. By Eugene Field. $1.00.

HARPER & BROS.

St. John's Wooing. By M. G. McClelland.
Twilight Land. By Howard Pyle.
The Golden House. By Chas. Dudley Warner.
The Parasite. By A. Conan Doyle.
The White Company. By A. Conan Doyle.
Sea Yarns for Boys. By W. J. Henderson.
Commemorative Addresses. By Parke Godwin.
The Border Land of Czar and Kaiser. By Poultney Bigelow.

AMERICAN BAPTIST PUB. CO., Philadelphia.

The Argument for Christianity. By George C. Lorimer, D.D.

PAMPHLETS.

Catalogue of the General Theological Seminary. 1894–95. Trow Directory, Printing & Bookbinding Co., New York.

Moral Obligations. By J. G. Schurmann. Ginn & Co., Boston.

Nineteenth Annual Report of the Free and Open Church Association, Philadelphia.

Catalogue of Hobart College for 1894–95.

The Household

The Christmas Baby

"Tha'rt welcome, little, bonnie bird,
Tha shouldn't ha' come just when tha' did;
Times are bad."
—*English Ballad.*

Hoot! ye little rascal, ye come it on me this way,
Crowding yerself amongst us this blusterin' winter's day,
Knowin' that we already have three of ye, an' seven,
An' trying to make yerself out a Christmas present o' Heaven!

Ten of ye have we now, sir, for this world to abuse;
An' Bobbie he have no waistcoat, an' Nellie she have no shoes,
An' Sammie he have no shirt, sir (I tell it to his shame),
An' the one that was just before ye we ain't had time to name!

An' all o' the banks be smashin', an' on us poor folk fall;
An' Boss he whittles the wages when work's to be had at all;
An' Tom he have cut his foot off, and lies in a woeful plight,
An' all of us wonders at mornin' as what we shall eat at night.

An' but your father an' Sandy a-findin' somewhat to do,
An' but for the preacher's woman, who often helps us through,
An' but for your poor, dear mother a-doin twice her part,
Ye'd a seen us all in heaven afore ye was ready to start!

An' now ye have come, ye rascal, so healthy, an fat, an' sound,
A-weighin', I'll wager a dollar, the full of a dozen pound!
With yer mother's eyes a flashin', yer father's flesh an' build,
An' a good big mouth an' stomach all ready for to be filled!

No, no! don't cry, my baby! hush up, my pretty one!
Don't get my chaff in yer eye, boy—I only was in fun.
Ye'll like us when ye know us, although we're cur'us folks;
But we don't get much victual, an' half our livin' is jokes!

Why, boy, did ye take me in earnest? Come, sit upon my knee;
I'll tell ye a secret, youngster, I'll name ye after me.
Ye shall have all yer brothers an' sisters with ye to play,
An' ye shall have yer carriage, an' ride out every day!

Why, boy, do ye think ye'll suffer? I'm gettin' a trifle old,
But it'll be many years yet before I lose my hold;
An' if I should fall on the road, boy, still, them's yer brothers there,
An' not a rogue of 'em ever would see ye harmed a hair!

Say! when ye come from heaven, my little namesake, dear,
Did you see, 'mongst the little girls there, a face like this one here?
That was yer little sister—she died a year ago,
An' all of us cried like babies when they laid her under the snow.

Hang it! if all the rich men I ever see or knew
Came here with all their traps, boy, an' offered 'em for you,
I'd show 'em to the door, sir, so quick they'd think it odd,
Before I'd sell to another my Christmas gift from God!

—*San Francisco News Letter.*

St. Michael's Chimes

BY S. ALICE RANLETT

Christmas Eve in the old seaside city C., and a stormy Christmas Eve; a wild "northeaster" was driving the stinging snowflakes thickly through the air, and the people who were hurrying home with the last brown paper bundles of Christmas presents, and the last big baskets of Christmas dinners, were tucked up to ears and eyes in their overcoats, and were hastening to find shelter from the storm.

Down by the water front, in the old quarter of the city, among the weather-worn houses with colonial front doors and iron knockers, and small-paned windows, stood St. Michael's church, a plain colonial structure of imported brick; but the English ivy that in its glossy, green richness, draped the square tower, and the churchyard trees with their flickering leaf shadows in summer and exquisite branch tracery in winter, made a picture of St. Michael's. The bells, sent over as a gift by the King of England, long years ago, when St. Michael's was new and belonged to the Church of England, rang the sweetest music of any bells in the old city, while Robin Lombard, who, as boy and man, had played the chimes for fifty years, knew better than any other man how to make them sing their messages of love, and joy, and praise. At least so the St. Michael's people thought, and they were many, not only the poor people who lived near the church in the old-fashioned houses of fallen estate, but the families of name and fame whose fathers and grandfathers had these many years worshiped at St. Michael's, and who still came every Sunday from their modern palaces on Noblesse Hill and Aristocracy avenue, to take their accustomed part in the services at St. Michael's.

Nor was it only the people of the parish who loved the bells. Patrick McMulligan on his way to seven o'clock Mass, at St. Brendan's, often apostrophized these bells, saying: "Bedad, an' it's a foine tune yez be playing altogether." William Williamson, who, since there was no Friend's meeting in C., was accustomed to sit every Sunday morning in his own room in First Day stillness, somehow felt that the chimes never disturbed that stillness, and their message grew often to be the very words of the Spirit sung into his waiting soul; the children of the neighborhood loved the bells, and the merry little newsboys and bootblacks took up their strains and whistled the old hymns; and they all knew Robin Lombard, mainly because he was the grandfather of Rob Geoffry, who was the pet and friend of the neighborhood.

Rob's mother was Robin's only child, and his father had gone when Rob was a baby (and now he was ten years old) to seek a fortune in a distant land, and had never come back, so Rob and his mother had always lived with old Robin in the little house by St. Michael's, and Rob had grown up in the knowledge and friendship of the bells. Before he could climb the steep stairs of the tower, his grandfather had often carried him up in his arms, and as he grew older, he learned the notes and the music, and now he often played the dear old hymns and sang them at the same time with his sweet child voice, for Rob's head, and heart, and voice, were full of music, and he sang like a bird the boy solos at St. Michael's. He wanted to make a great deal more music, to play the organ and the piano, and the violin; he had tried the church organ, but it was very big, and Rob was small, and the pedals were very far away from his feet, and the organ was not a success, and as for a piano or violin, there was scarcely money enough in old Robin's purse to supply the frequent demand for the shoes and stockings through which Rob thrust his active toes with such alarming rapidity.

But this Christmas Eve there was another trouble than lack of money in the bell-ringer's house. When Rob came in, rosy and breathless, stamping off the snow, after the evening service, he found his mother with an anxious face, and his grandfather tossing in bed, flushed with fever, and muttering in a feeble, hoarse voice: "The chimes, the chimes; Christmas Eve, and no one to ring the chimes," for through all these fifty years Robin had always rung at midnight, the beginning of Christmas Day, the joyful Christmas hymns.

"I can ring the bells, grandfather," quickly said Rob. But his mother said no, he was too small, and it was too late and too cold, and besides he did not know how, till old Robin spake: "Nay, Mary, I believe the lad can do it, let him try, and do you say your prayers." Rob pressed his claim, and it was agreed that he should make the trial.

It seemed to him that he had scarcely laid his head upon the pillow when his mother's voice aroused him, telling him it was time to be off; his coat and mittens were warmed and waiting, a cup of hot milk was ready for him, and the little lantern which was used for night expeditions to the church tower. Rob shivered as he stepped out into the storm. How cold it was and how the snow stung his face! But he plunged vigorously through the drifts and unlocked the tower door. How dark it was and how horribly the wind sighed and groaned! And how the stairs creaked as he climbed, and how very little light the lantern gave, and how very queer that light was, all strange, writhing, flickering shapes! And up in the roof, it looked so frightfully black.

Ah! but here we are ready for the bells, now we must wait for the clock to strike. There it goes! Twelve heavy strokes, very heavy and deafening, up here in the tower, and the reverberations are uncanny, too, but never mind! no more time for fancies, now for the chimes! And the little hands ply vigorously, and the sweet music leaps out into the night and the storm. "O come, all ye faithful." The bells dance and sing and make melody; every note is clear and correct. Rob is happy, he sings to the accompaniment of the bells and his heart, too, is making Christmas music.

Old Robin hears the welcome sound and ceases his restless turning; all is right now and so he falls asleep, lulled by the Christmas hymns, and Mary hears, and is thankful, and the brave little bell-ringer plays on.

At the Christmas balls, in some of the rich mansions of the city, the dancers pause to listen to the bells; they are saying now, "It came upon the midnight clear," and some of the gay pleasure seekers remember the other lines, "And ever o'er its Babel sounds, the blessed angels sing." And they think of the angels who sang, "Peace upon earth," and so of Him who was born on Christmas Day, and when the revel is resumed, one had slipped away to prepare in other fashion for the dawn of Christmas Day.

One who has long lain sleepless on a bed of suffering hears the bells singing on:

O ye beneath life's crushing load,
* * * *
O rest beside the weary road
And hear the angels sing.

And it seemed to her that angel hands were smoothing the weary pillow, and caressing the aching head, and whispering sweet messages from the Prince of Peace.

And one world-absorbed looked up from the books and papers upon his desk and listened, "O come ye, O come to Bethlehem." He had once so long ago! vowed allegiance to the Babe of Bethlehem. He would, yes, he would, this very Christmas Day, go with the people of God up to Bethlehem.

And one with pure and loving heart listened. The angels never seemed very far from her, but now it was certainly the heavenly beings singing, or could it be the bells? "O come, let us adore Him!" and she obeyed.

And some, they were very few in this old city, lifted their heads fretfully, and muttered that they wished those wretched bells would cease their din and let Christians sleep in peace. But many and many, a one, hearing the chimes, brought an offering of praise and prayer and came in spirit to Bethlehem, and rejoiced that it was Christmas Day.

In pure delight Rob played twice through the Christmas hymns before he

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scrambled down the stairs and made his way, tired, but triumphant, to the little ouse and his waiting mother.

* * * *

Struggling against the angry sea and wind, and groping through the blinding sleet and snow, a great steamer was seeking her way into the harbor. The captain stood anxiously peering into the darkness, and near him stood a little group of officers and passengers; no friendly light could be seen, no sound of warning whistle or bell buoy could be heard. The captain had done all that he could for the safety of the ship and her crew, but they were lost in the storm, off a cruel, rock-bound shore.

"Men," suddenly spoke the captain, "if any of you believe in prayer, now is the time for praying."

A strong-faced man who stood there, thought to himself: "Do I believe in prayer? I did once, but now?" Even so thinking, he prayed, "O God, if there be a God," and as he prayed, he heard a faint sound; could it be a distant bell? But it was not the mournful monotone of a bell-buoy, so faint, so far away, and yet his ear was quick and keen, and he could hear, "O come, all ye faithful." It was St. Michael's chimes ringing their Christmas peals, and the ship was no longer lost. The captain found the way to a sheltered anchorage to wait for morning. Had he known, had they all known how perilously near they had been to the cruel hidden reef!

The man who heard St. Michael's chimes turned away from his companions and stood, with bared head, looking out upon the stormy ocean, and said softly the old familiar words, long unsaid by him, "I believe in God, I believe."

The morning dawned, the storm subsided, the sun came up in the clear blue sky, shining upon a world of purity; even in the city all was white for a little time, and the glossy ivy mantle on St. Michael's tower was frosted fair for Christmas Day. With the morning the fever left old Robin, and he lay weak but resting. The stately steamer glided calmly up to her pier and landed her passengers in safety in "the haven where they would be." And there was joy in the little house by St. Michael's, for the strong-faced man of the steamer deck, was Rob's father, who had at last come home to bring a fortune to his wife and boy, and when the story of Rob's bell-ringing and the story of the storm-lost ship were told, there was deepest gratitude with the joy of reunion.

When the people of St. Michael's gathered for the Christmas Day service, Mary and Arthur Geoffry knelt side by side in the old church, and listened and prayed and praised God, while Rob with shining eyes sang with all his sweet, soaring voice and with all his glad loving heart:

"O come, let us adore Him."

It is said that F. Marion Crawford earns more money with his pen than any other living writer, but no one else is paid so high a price in proportion to amount of work as Thomas Bailey Aldrich. Mr. Aldrich is in the fortunate position of dictator, naming his price, and always getting it. An editor recently wrote to Mr. Aldrich: "Won't you please drop a poem into our slot, and draw out as much money as you want for it?" Mr. Aldrich dropped a dozen lines, and drew out a check for fifty dollars.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower
Comes a pause in the day's occupations
That is known as the Children's Hour

Grandmother's Fairy

BY TARPLEY STARR

Down on the rug, feet crossed under her Turk fashion, sits our little lady—thinking. That is, she is winking and blinking at the crackling fire, saying not a word. Pretty "Miss Catnip," curled into a white ball in her lap, is doing the same thing; and "Mister Tuck," fat, brown pup, is cuddled close beside her, thinking, too, no doubt! For Dinah has just lighted the first Fall fire on the open hearth, and there is something about its whispering welcome that throws a spell over everything, and is enough to set everybody thinking, even the little cats and dogs, if they have any "think" in them.

Spring has danced in with her flowers and songs, and danced out again, summer has brought along her sunny play-days and golden fruits, and gone, too. And now the chill autumn wind seems to be "whistling to keep his courage up," as he sweeps around the old Leeland house this cool September twilight.

Mother Lee, who is sitting in her easy chair, just behind the little trio on the rug, is also gazing into the ruddy blaze, thinking in good earnest some deep thoughts of her own. The fire begins to scorch Lacy's face; moving back, she throws her head in her mother's lap with an abrupt: "Oh, how I do wish I had one!"

"One what, precious?" laying her hand tenderly on Lacy's head.

"O, a fairy, mother! A fairy like Jessie Grey told me about last night. Didn't you ever hear that story 'bout 'Franzy's Fairy,' and 'bout 'The Little Lady of the Watch,' mamma?"

"Not that I remember, love."

"You know that green and gold book that belonged to Pricy Gray; that Jessie gave to Gram, don't you, mamma? That's got ever so many stories in it. I'll read you about Franzy's Fairy, if Gram will only just lend me that book. But she thinks it's made out of gold and diamonds!"

"Who was Franzy, pet?"

"O mamma, you *do* remember. The little German girl that had such a lovely fairy? Just a precious darling—don't you know, mother?—that's always close by, comes stealing out so cute and cunnin' to help you do things, not high and mighty things neither, that none but rich people and grand kings and queens can do. But just little every-day work. Don't you see, mamma? Now like this: 'Spose you wanted to grow some pretty flowers, and you did your best, and they *wouldn't* grow for you, or the fire wouldn't burn, or your bread after you worked it and worked it—then, this little darling would just come flitting around in the preciousest little way and show you."

"That would be charming, little daughter, wouldn't it?"

"Yes, indeed, mamma! But she wouldn't ever come out unless you wanted to do it, O, so mighty much, and tried your very, very hardest."

"And what was her name, pet? Wasn't it Patience, or Energy, or something like that?"

"No! indeed, mamma that it was not!" And Lacy looked horrified at having her dear little Fairy called by such "an ugly, plain name." "It was not one thing but just 'Little House Fairy.'"

"And cannot mother's darling be a little house fairy herself, if she really wants one, and would try very, very hard?"

"O mother, how could I?"

Lacy's voice was so eager and earnest, that it thrilled Mrs. Lee's heart with a tender gladness. The child had never been known to have a good quiet thought about anything, in her whole little life. Just to play and idle and loll about, this was all Lacy ever did when she was out of school. And nobody looked for anything else from her. Charley's name for her was Lazy Lee. She was the last one

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about the house that any one ever asked a favor of. Indeed Lacy's selfishness gave her mother many an anxious thought, so it was a rare pleasure to the fond heart to see even the shadow of a thought on the giddy little darling's face. She stroked the glowing cheek and dimpled chin as she talked on in a low tender voice, until Dinah came in and lit the lamps.

When bed-time came Lacy did not bounce up to mother, snatch a good-night kiss, and dart up-stairs. But standing stock still for a moment, she looked as if she wanted to speak. She did not speak, however, only gave one long kiss, and walked slowly away.

It was about two months after this little twilight talk between Lacy and her mother, that Charley asked one morning at the breakfast table: "What could have come over Gram'ma, to make her look so pleased nowadays. I declare," said the madcap boy, "I'll never call Gram cross again. It's good as a circus to see her face. Wonder what 'tis!" He had hardly finished when in walked dear old grandmother to the breakfast table, looking as bright as the winter morning. She laughed and chatted as gaily as a child, but said nothing to the purpose, until after a while, when she was helping Mrs. Lee to wash up the breakfast things. Then she said with emphasis: "Hester can you tell me who it is that's coming into my room every morning now for weeks past? Somebody comes in there, fixes all my things for me; and for the life of me I can't find out. It's while I'm fast asleep."

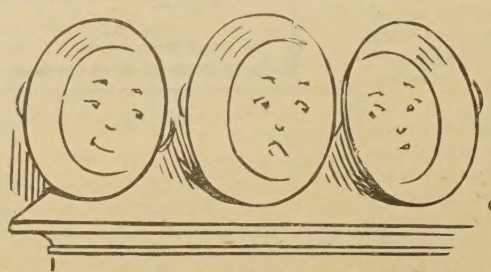
"Dinah? do you think," asked mother. "Charley never goes into your room, does he? nor Lacy?" Her heart gave a great bound.

"No, nor Lacy! Eugh! we don't look for miracles in these days," continued grandmother. "And my fairy doesn't finish with me when I'm dressed. Isn't it odd? But all day long somebody or something seems to be taking care of poor old me. Instead of having to look high and low for my specs and thumb-stall, or my thimble and scissors, there they all are just ready in my basket. The most peculiar thing I ever knew! There's nobody I can think of in the wide world to do it, unless it's Jessie Grey. She's close enough and darling enough to do it. But somebody would see Jessie, unless," she added in a cautious tone, "she pays Dinah to let her in and out, and not to tell." Both were silent for some minutes. Then grandmother continued:

"Now, Hester, when you remember what a chronic way my things have always had of stirring up the entire household ever so many times a day to get found, you must see that there *is* something downright curious about this!"

Mrs. Lee had been observing how serene and undisturbed "Grandmother" had been of late, and even while they were talking, a sudden suspicion born of a great wish crept into her heart. What if her darling child were really trying to mend her ways, trying to be more considerate and unselfish, and of use to somebody in the world? 'Twas such a sweet hope she dared not entertain it. She had had no private talk with Lacy since the evening of the first Fall fire. She was certainly less boisterous and self-willed. But Lacy did not love to wait on anybody, and never claimed to be over-loving to grandma. For Lucy to be doing all this, all on a sudden, and never to speak of it to anybody, even to her, was more than mother could believe. Not Lacy, certainly! But who could it be? She would watch for herself, and find out. Jessie Grey could not much longer go in and out without *her* seeing and hearing her, no matter how closely she and Dinah worked together.

Some days passed, however, without Mrs. Lee being able to get a single clew to the mystery, until one mild morning in December. No risk now of taking cold, she would look into this matter with her own eyes. Putting on her slippers and dressing-gown she glided across the hall before it was fairly light, and entering "grandmother's" room on tip-toe, hid behind the door under some long black garments hanging there. Some minutes after she heard Dinah's heavy feet coming along the hall; into the room she lumbered, knocked up a "sort o' fire," and lumbered out, not at all careful to keep from "wakin' ol' mis," who fortunately had her deaf ear up. She had hardly disappeared when the door reopened and some one white and noiseless as a ghost glided in with some light kindlings in her hand, with which she touched the smouldering fire that presently broke into a beautiful laugh. Then the white-robed figure went to a chair, laid all the old lady's clothes in order upon it, turned the stockings ready to draw on, and put them with the shoes to warm on the hearth; from the chair to the washstand, placed the toothbrush on the mug of water, poured water into the tea-kettle and set it on the fire, then turned to the toilet, saw that the cap and comb were in place, put scissors and thimble in the work-basket, and was just moving noiselessly toward the door when Mrs. Lee glided from her hiding-place and caught the figure in her arms, and



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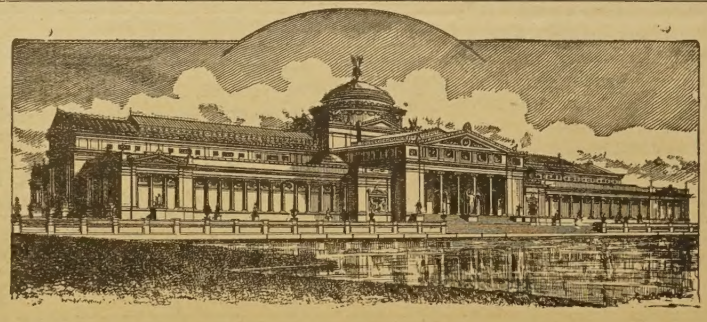

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cried out merrily: "Here she is, 'grandmother', here's our fairy, only look. I've caught her for you, here she is!"

Grandmother roused quickly and rubbed her eyes. She could not but believe it was a morning dream. "Why, Lacy—Lacy! You don't tell me that's Lacy Lee? I never dreamed of it. Darling child! To think gran'ma never gave her the credit. And she's grandmother's fairy, after all!" As the dear old lady threw her arms around the child and pressed her to her heart, she whispered: "Never mind! she shall be something else beside our little house fairy—something so lovely! We'll see what."

Lacy knew from the way grandmother said this that she meant something important. But she couldn't make it out until Christmas morning. Then she knew.

Lacy was twelve years old, but she kept to her baby fashion of hanging up her stocking Christmas night. Just as the cock crew next morning, she sprang out of bed, lighted the candle; wild to see what Old Santa had brought her. She laughed when she saw a large, long stocking dangling at the mantel in place of her small one she had left. Full to the top, too! She jumped back into bed and hauled out the contents—things to eat, things to wear, things to look at. All so lovely! But when she came to the stretched foot of the stocking, lo! there was what she wanted. There it was! Gram's own darling little story book, only done all up in a new green and gold dress. Those dear, dear stories! Now she could read them for herself, and read them to mamma. In a moment more everything else was forgotten, and she was deep into one of the stories before her. On and on she read. Presently she heard a soft little beat. What could it be? She seized the stocking. Something more was there, 'way in the very tip-toe. Down went her hand, and out it came. A morocco case. She opened it, and there, what do you think? There lay a real, sure 'nough, live, gold watch—all wound up; tick, tick, tick. How exquisite it was! Just big enough for a little lady who was entering her teens. The most lovely of enameled cases, daintiest of little chains, with a bunch of charms hanging to it.

The child was so wild with rapture, she seized the book with the other hand and was about to fly into gran'ma's room to kiss and thank her, and over the whole house to show her gifts and kiss every body thanks, when she spied a slip of paper fallen from the chain to the bed. She opened it quickly. On it was written in a neat, old-fashioned hand: "Grandmother's fairy shall be the little lady of the watch."

WE ought to think of other people's convenience more than some of us do. The home is the place where this thoughtfulness ought to begin and be cultivated. One who comes late to breakfast admits that he has been guilty of an amiable self-indulgence, but forgets that he has marred the harmonious flow of the household life, and caused confusion and extra work. The other day an important committee of fifteen was kept waiting ten minutes for one tardy member, who came sauntering in at last, without even an apology for causing fifteen men a loss of time that to them was very valuable, besides having put a sore strain on their patience and good-nature. Common life is full of just such thoughtlessness, which causes untold personal inconvenience, and ofttimes produces irritation and hurts the hearts of friends. We ought to train ourselves in all our life to think also of other people.

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How Weak and Diseased Lungs are Now Treated.

(Extract from Dr. Hunter's Book continued from last week's issue.)

WHY CONSUMPTIVES LOSE FLESH.

The nutrition of the body depends on assimilation in the lungs. No amount of food, however nutritious or carefully prepared, can add the weight of a grain to the body beyond its lung power of assimilation. The stomach may digest perfectly, and yet the patient lose flesh from day to day. It is surprising how few understand why this is. They suppose that if the food be good and the digestion perfect, the patient will gain flesh, or at least hold his own. But, in fact, the stomach has nothing to do with the making of new blood from the food eaten. It is simply a mill to grind and dissolve the foods that their nutritious elements may be separated from the crude mass and absorbed. These elements are taken up as a milky liquid and carried to the lungs, to be there endowed with life, changed into blood, and made capable of repairing the wastes of the body. This change is what is meant by the term assimilation. It depends on the lungs, and can only take place in proportion to the volume of air we breathe. With large lungs a man is fleshy and strong because he can assimilate, *i.e.*, transform into blood a large quantity of food. A man with small lungs is thin and weak because he can only assimilate a small quantity. Our weight is fixed by the volume of air we habitually take in at a breath. This we call our vital capacity. Poor food and bad digestion may keep us below this standard, but nothing can ever make us rise above it.

When the lungs are diseased, their capacity for air is diminished, and to exactly the same extent their power to make new blood from food is reduced. A corresponding loss of flesh and strength takes place. As the disease increases the obstruction to breathing also increases and the body keeps on wasting or consuming away in the same proportion, and no diet can prevent it.

This is a law of the God of nature, and there can be no exception to its operation. You cannot find in all the world a man who is strong and muscular without large lungs and great breathing power, or a man with small lungs and feeble breathing power who is not thin and weak.

How absurd, then, in the light of science, is the hackneyed promise so often made by physicians to build up the flesh and strength of consumptives by food. They have no more power to stop the loss of flesh by food than they have to stop the revolutions of the earth upon its axis. The only way the body can be built up is to stop the lung disease and improve the breathing. Accomplish this, and nature will do the building up.

HOW CONSUMPTION MAY BE PREVENTED.

It is easy to fortify and improve the constitution of young people who have naturally weak lungs, so as to guard them against consumption. If the lungs are small and of feeble vital capacity, they can be developed by judicious inflation. Baron Humboldt, on ascending to the upper table-lands of the Andes, found the natives with chests of enormous capacity. The air of that region compels a force of respiration from infancy which gradually expands the chest until it becomes an actual deformity. But for this wise provision of nature human life could not be maintained at that altitude. The baron's attendants, one after another, gave out and had to be carried lower down the range to preserve their lives. What occurs naturally under such conditions can be produced by artificial respiration, to the extent of greatly improving the chest. Increasing the capacity of the lungs for air not only increases their strength but improves the general health. Physical training is just as necessary as mental education. A small chest is a physical defect which weakens the constitution and lessens the hold upon life. To leave children with defective chests when science affords a remedy is to deprive them of a fair chance of life. By a judicious and systematic course of development under medical direction most inherited defects and weaknesses of the chest can be remedied.

Another point of great importance in preventing lung diseases is the proper ventilation of sleeping rooms. During the night the air becomes foul with carbonaceous exhalations of the breath. If this be re-breathed it poisons the blood and enfeebles the body. Every bedroom should take in a steady stream of pure air, and as regularly expel the impure. It should actually be made to breathe. To compel people with diseased lungs to breathe over again air which has been fouled by being once breathed, is to expose them to a danger which no constitution can long resist.

Lastly, everything which interferes with the freedom of breathing must be promptly removed. Catarrhal accumulations in the head, enlarged tonsils, and all throat and bronchial affections are especially injurious, not only by obstructing the air passages, but by endangering the epithelium, which is our safe-guard against the germs of consumption.

As the one and only cause of consumption is the invasion of the lungs by atmospheric "Germs," or "Microbes," and they having power to injure us only after a raw surface has been exposed to their attack, by protecting the lining of the air passages and lungs from abrasion, consumption is prevented. The chief diseases which inflame the lungs and endanger the epithelium are colds, catarrh, influenza, bronchitis, pneumonia, and bronchial asthma, all of which are curable by inhaled remedies acting directly on the inflamed surfaces. There is, therefore, no necessity for any one to get consumption. It is the penalty you pay for being ignorant of its cause, and of the means which alone can prevent it.

Edwin W. Hunter, M.D.,
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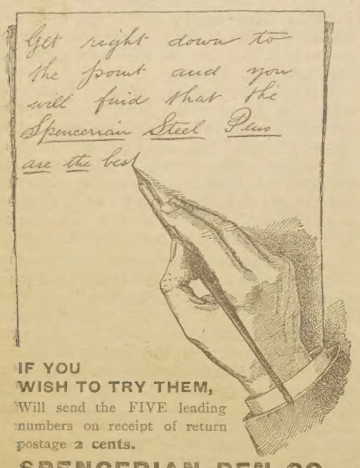

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Hints for Housekeepers

A health writer, discussing the effects of vinegar on digestion, says: "The microscopists have discovered that the eels of vinegar sometimes take up their abode in the alimentary canal as parasites, and become a source of irritation and disturbance to the digestive organs. And now, according to Virchow's archives, they have been investigating the influence of acids upon salivary digestion, or the conversion of starch into sugar, and the fact has appeared that acetic acid, connected with tartaric and oxalic acids, very materially hinders this portion of the digestive process. It is worthy of note, as being in the line of scientific progress, that many of the most skillful chefs are substituting in their culinary processes, lemon juice for vinegar, thus avoiding at once the wriggling eels and the mischief-making acid."

There seems to be a popular prejudice against washing fruit. First-class hotels put upon their tables oranges that are covered with black specks, with the precise nature of which the public is doubtless unacquainted. These specks are the shells of small insects that feed upon fruit and vegetables, and should always be removed. Drop the fruit into a pan of water an hour or so before it is to be eaten, and let it remain for some minutes. Then with a small, rather stiff brush, scrub the fruit thoroughly and set it away in a cool place. When required for the table it will be fresh and crisp and will have almost the same appearance as if gathered in the morning while the dew is on, which is, as all epicures will admit, the most perfect condition in which fruit can be served. Apples should be thoroughly washed before they are sent to the table. It is not unusual to see either of the fruits mentioned served in such a way as to offend a delicate taste rather than add to the relish of a meal.—*Food.*

HOW TO DISTINGUISH A GOOD NUTMEG.—Good nutmegs are always oblong, about seven-eighths of an inch in the greatest diameter, and comparatively heavy. The housewife should always distrust a light nutmeg, for the chances are that it has been deprived of its oil by a process of exposure to heated plates and pressure. When the oil has been extracted, the nut is scarcely more useful as a condiment than a lump of wood. This fraud is easily detected by the extreme lightness of the nutmeg, which feels little heavier in the hand than a cork. Many old, insect-riddled, and utterly worthless nuts are exported. The holes and seams are deftly plastered up with a mixture of flour, cheap olive oil, and pulverized nutmegs. At Marseilles, and elsewhere on the Mediterranean coast, and, it is said, even at Batavia, the centre of export, imitation nutmegs are made from a composition of bran, clay, and the chips and scraps of nutmegs and mace pressed in a mold. Both the patched-up and the false nuts are coated with lime wash, and even an expert cannot detect the imposition by their outward aspect. But in either case the fraud may be discovered by soaking the nuts in water, when the paste falls out of the doctored samples, while the manufactured nutmegs speedily crumble to powder. The housewife should always submit her purchase of the nuts to this simple test, since, if sound, the fruit will take no harm, and she may thus always be sure of obtaining her money's worth. She should always reject the narrow, long-shaped, pointed nut, which is the wild variety, and very nearly flavorless. These nuts are often mixed with the round or cultivated species as an adulteration, because they cost only the trouble of gathering them. The fraud is readily detected by the sight. The mace of this variety, also worthless, may be discovered by its want of the peculiar aroma.—*Demorest's Family Magazine.*

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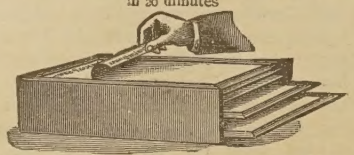

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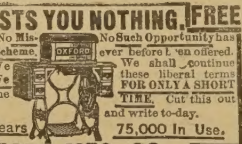
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